



A GAZETTEER  
OF THE  
BANSWARA STATE,  
WITH A CHAPTER ON  
THE BHILS  
AND  
SOME STATISTICAL TABLES.

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## PREFACE.

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This book is merely a collection of such portions of Vols. II.-A. and II.-B. of the series of Rajputana Gazetteers as relate to the Banswara State. The chapter on the Bhils has been added because it may be of interest and because more than three-fifths of the inhabitants belong to this tribe. The above statement will explain (i) why the text begins with page 159, (ii) why page 191 is followed by page 225, and (iii) why, after reaching page 242, we start again with page 41 (statistical tables). It will also be understood that where, as for example at pages 160, 162, 168, 170-171 and 181, the reader is referred to some earlier page or part not to be found in this book, Vol. II.-A. of the Rajputana Gazetteers is intended. In fine, the book is meant only for the use of the Banswara Darbar and its officials, or of Political and Medical Officers connected with the State, and, to enable them to make additions, corrections, etc., and generally keep the compilation up to date, blank leaves have been inserted.

K. D. E.



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## Corrigendum to the Banswara Gazetteer.

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*Page 230.*—In the seventeenth line from the bottom for “aimed” read “claimed.”



TEXT.



## CHAPTER I.

### PHYSICAL ASPECTS.

This, the southernmost State of Rājputāna, lies between  $23^{\circ} 3'$  and  $23^{\circ} 55'$  north latitude and  $73^{\circ} 58'$  and  $74^{\circ} 47'$  east longitude, and has an area of 1,946 square miles. It is in regard to size eleventh among the twenty States and chiefships of the Province.

Position and area.

It is bounded on the north by Partābgarh, Udaipur and Dūngarpur; on the west by Dūngarpur and Sūnth; on the south by the Jhālod subdivision of the Pānch Mahāls, Jhābua and a portion of the Petlāwad *pargana* of Indore; and on the east by an outlying tract of Sailāna, and by Ratlām and Partābgarh. Its greatest length, north to south, is about fifty-eight miles, and its greatest breadth nearly fifty miles.

Boundaries.

Bānswāra is said to be a corrupted form of Vāsnawāra, and the territory takes its name from a Bhil chieftain, Vāsna, whose *pāl* or village was on the site of the present capital, and who was defeated and slain about 1530 by Jagmāl, the younger son of Rāwal Udai Singh of Bāgar. Others assert that the word means the country (*wāra*) of the bamboo (*bāns*).

Derivation of name.

The central and western portions are comparatively open and well cultivated; there is little or no forest in this direction, but the landscape is relieved from dullness by numerous *mahuā*, *babūl* and palm trees. The south-west is better wooded and much broken up by hillocks and ravines, while the rest of the territory, particularly in the south and east, is a mass of rugged hills, rocks, scrub-jungle and woodland. The open country in the centre is about 700 feet above the sea, and the ground slopes gradually towards the Mahī river on the west; the eastern half of the State, on the other hand, is traversed by ranges of hills, running generally north and south and having an average height of 1,300 or 1,400 feet, though there are two or three peaks of 1,700 and one (about six miles north of Kushālgarh) of 1,988 feet. Bānswāra has been described as the most beautiful portion of Rājputāna; it looks its best just after the rains when the varied hues of the foliage, the luxuriant growth of the tall grasses, and the streams dashing down the hillsides or purling through shady glens, between banks fringed with ferns and flowers, present a most pleasing picture.

Configuration, hills and scenery.

The State is on the whole well supplied with rivers and streams, and an absolute water famine is an impossibility. The principal rivers, the Mahī and Anās, have never been known to fail, even in a season of drought, but their beds are rocky, their banks high and steep, and they are of no use for supplying water to the crops. The minor streams, such as the Erau or Airāv, the Chāp and the Hāran, are, however, used for irrigation.

Rivers.

Mahi.

The Mahi, an account of which will be found at pages 127-28 *supra*, has a peculiar course. After forming the boundary with Ratlam for a couple of miles, it enters the State near Khāndu on the east and flows in a generally northerly direction for some forty tortuous miles till it reaches the Udaipur frontier, when it turns first to the north-west, then to the west, and lastly to the south-west, thus describing a large loop and separating Bānswāra from Udaipur on the north and Dūngarpur on the west. Its total length within, or along the borders of, the State is nearly 100 miles, and its chief tributaries are the Anās, Chāp and Erau. For nine months in the year it is fordable on foot but, after heavy rains, is impassable, even by rafts, sometimes for days together; it is said to have overflowed its banks in 1858, inundating the neighbouring lands and causing much loss of life.

Anās.

The Anās rises in Central India and, after forming for about twelve miles the boundary between Bānswāra and Jhālod, flows first north and next west for thirty-eight miles till it falls into the Mahi about five miles above the spot where Bānswāra, Dūngarpur and Sānth meet. Its principal affluent is the Hāran stream.

Erau.

The Erau comes from Partābgarh, enters the State in the north-east near Semlia, receives all the drainage of the hills in that direction, and after a south-westerly course of nearly thirty miles joins the Mahi. Its largest tributaries are the Ponan and Pāndia *nālas*.

Chāp.

The Chāp is throughout its length of about thirty-eight miles a Bānswāra river. Rising in the hills north-east of Kālinjara, it flows first north and then west, eventually falling into the Mahi on the western border not far from Garhi. It is fed by the Nāgdī, Kāgdī, and Kalol streams.

Lakes.

Numerous artificial tanks are found throughout the State, but none are of any great size, and many are breached and out of repair. Among the most important may be mentioned those at Naogama, Talwāra, Wāgidora and Wajwāna in the centre; at Asan, Ganora and Ghātol in the north; at Khodan and Metwāla in the north-west; at Arthūna in the west, and Kālinjara in the south; and several at or near the capital, notably the Bai Tāl.

Geology.

In the western part of Bānswāra the rocks consist of gneiss, upon which rest unconformably a few outliers of the schists and quartzites of the Arāvalli and Delhi systems respectively, while in the east these rocks are covered by Deccan trap. Iron was formerly worked to a considerable extent at Lohāria in the north-west.

Fauna.

Besides the ordinary small game, including jungle-fowl and spurfowl in the higher parts, a few tigers, black bears, sāmbar (*Cervus unicolor*) and chītal (*Cervus axis*) are to be found, though they are becoming rare. Black buck, rüine deer, and hyenas dogs and

Climate and  
temperature.

ever of a  
the rains.





The average temperature at the capital is said to vary from 92° to 108° in the hot months, from 80° to 83° in the rainy season, and from 58° to 70° in the cold weather, and to be slightly less in the districts. Water very rarely freezes in the winter, but hoar-frost is sometimes found on the ground in January and February.

Statistics of rainfall are available for Bānswāra town since 1880, and for Kusħālgārī since 1893; the annual average at the former place is nearly 38 inches, (having varied between 65.28 inches in 1893 and 14.18 inches in 1899), and at the latter about 31½ inches. Further details will be found in Tables Nos. XXX and XXXI in Vol. II. B.

Rainfall.

## CHAPTER II.

### HISTORY.

Early history.

It has already been mentioned in Part II, Chapter II, that this territory originally formed part of the Bāgar and was, from the beginning of the thirteenth century till about 1529, held by certain Rājput chiefs of the Gahlot or Sesodia clan who had the title of Rāwal and who claimed descent from an elder branch of the family now ruling at Udaipur. After the death of Rāwal Udai Singh at the battle of Khānu in 1527, his country was divided up between his two sons, Prithwi Rāj and Jagmāl, the former retaining the western half (Dūngarpur) and the latter receiving the eastern portion (subsequently called Bānwāra). The three accounts of the manner in which this division came about are given at page 133 *supra*, and it will suffice here to observe that this State came into existence as a separate principality in 1529, that its rulers belong to a junior branch of the Dūngarpur house, and that its first chief was Jagmāl, who assumed the title of Rāwal.

Rāwal  
Jagmāl,  
1529-40.

Where the town of Bānwāra now stands there was a large Bhil *pāl* or village belonging to a powerful chieftain named Vāsna or Wāsna, whom Jagmāl proceeded to attack. During the storming of the place, Vāsna was killed, his followers were routed, and his lands passed into the possession of his Rajput conquerors. Jagmāl is said to have died in 1540, and a list of his successors will be found in Table No. XXXII in Vol. II. B. The seventh in descent from him, Samar Singh, considerably extended his territory by conquest from the Rāwat of Partābgarh, and his son, Kushāl Singh, was in the field for twelve years fighting with the Bhils, and is said to have founded Kushālgarh in the south and Kushālpura in the north-east.

Rāwal  
Prithwi  
Singh,  
1747-86.

The next chief deserving of mention is Prithwi Singh (1747-86) who waged war with Rānā Bakht Singh of Sūnth and seized his territory but, on marrying the Rānā's daughter, he restored it all with the exception of the district of Chilkāri or Shergarh which he presented to one of his nobles, Udai Singh of Garhi, as a reward for his services during the campaign. He also considerably enlarged the town of Bānwāra by adding to it the extensive *mohalla* or quarter, still called after him Prithwi Ganj.

Rāwal  
Bijai Singh,  
1786-1816.

Towards the end of the eighteenth century the whole country became more or less subjected to the Marāthās, who levied heavy exactions from the chief and whose predatory bands plundered at large, while roving companies of unattached mercenaries harried the lands and carried off what the Marāthās left. The rise of the British power seemed to Rāwal Bijai Singh to present a good opportunity of





ridding himself of these marauders, and in 1812 he offered to become tributary to the British Government on the sole condition that the Marāthās should be expelled, but no definite relations were formed with him, and he died in 1816.

A treaty was concluded in September 1818 with his successor, Umed Singh, by which, in consideration of the protection of the British, the Mahārāwal agreed to act in subordinate co-operation with Government, to settle his affairs in accordance with its advice, to abstain from disputes and political correspondence with other chiefs, to pay a tribute equal to three-eighths of his revenues, and to furnish troops when required. Umed Singh, however, thinking that the time of danger had passed away or, possibly, that the terms were too exorbitant, refused to ratify the treaty, though it had been negotiated by his accredited agent. The British Government at first insisted that it was binding but, as the Dhār State had in the meantime ceded to it its claims to tribute from Dūngarpur and Bānswāra, it was thought best to reopen negotiations, and a fresh treaty was signed on the 25th December 1818. The chief modifications it involved were that the Mahārāwal was to pay to the British Government all arrears of tribute due to Dhār or any other State, and annually such sum as the Government might deem adequate to cover the expense of protection, provided it did not exceed three-eighths of the revenue. Umed Singh died in the following year and was succeeded by his son, Bhawāni Singh, (1819-39).

By an agreement concluded in 1820, the same arrangements were made in regard to the payment of tribute as in the case of Dūngarpur. The arrears were limited to Sālim Shāhi Rs. 35,000 (to be paid in twelve half-yearly instalments), while for the three years, 1819-21, the tribute was settled progressively at Rs. 17,000, Rs. 20,000, and Rs. 25,000 in the same currency. A similar agreement was made in 1823, which, after reciting that the outstanding instalments on account of arrears amounted to Rs. 7,000 for each of the years 1822, 1823 and 1824, fixed the tribute proper at Rs. 24,000 for 1822, Rs. 25,000 for 1823, Rs. 26,000 for 1824, Rs. 34,000 for 1825, and Rs. 35,000 for the succeeding six years. It was separately intimated at the time that this settlement was not final, and that on its termination "an increased tribute bearing a just proportion to the expected improvement of the revenues would be claimed by the British Government."

Up to 1824, the country continued to be subject to the raids of Bhils and other plunderers who made inroads from the neighbouring jungles, but in that year this organised system of robbery was suppressed, and the effect was seen in a rapid rise of the revenue. In 1825, the receipts had reached three lakhs and, according to the Political Agent, would have been much greater but for the vices and misconduct of the Mahārāwal and his minister, whose proceedings had been generally very unsatisfactory, "marked not only by much inattention to the admonitions of superior authority, but by neglect of the best interests of their country." In 1829, the Political Agent, Captain Speirs, proceeded to Bānswāra to effect certain necessary reforms, in

Mahārāwal  
Umed Singh,  
1816-19.

Treaty with  
the British  
Government,  
1818.

Mahārāwal  
Bhawāni  
Singh,  
1819-39.

the course of which a Brāhman *jemadar*, who was in receipt of a yearly salary of Rs. 250 and held a village worth about the same sum, but who was described as "being in a state little inferior to that of the ruler of Bānswāra," was dismissed. After repeatedly importuning the good offices of the Agent, which the latter deemed it proper to withhold, the wretch formed the design of killing the man who stood, as he believed, between him and profitable employment; poison was accordingly administered by a Muhammadan servant of the *jemadar*, from the effects of which Captain Speirs died. Though the evidence against the *jemadar* and his servant was only circumstantial, there was no doubt of their guilt, and both were sentenced to transportation for life, but the principal unfortunately escaped on his way to Bombay.

By 1831 the tribute was again in arrears and a fresh settlement was made, fixing it at Sālim Shāhi Rs. 25,000 annually for a period of five years, but the Mahārāwal failed to observe this agreement, and in 1836 the arrears amounted to about Rs. 1,70,000. The State was badly governed and was impoverished, and the Government of India was somewhat inclined to assume the administration; but the chief agreed to dismiss his minister and promised amendment, and a further arrangement for the payment of tribute and arrears was concluded in 1836. This provided for yearly payments decreasing from Rs. 55,000 to Rs. 44,000 in 1843-44. Subsequently the annual tribute was settled at Sālim Shāhi Rs. 35,000, which sum was paid in British coin, at the rate of exchange current from time to time, until July 1904 when, on the introduction of Imperial currency as the sole legal tender in the State, it was fixed at Imperial Rs. 17,500.

Bhawāni Singh did not long survive the dismissal of his favourite minister and died in 1839. He left no male heir, but the Thākurs of the State, with the concurrence of Government, selected as his successor, Bahādur Singh, a younger son of Bakhtāwar Singh of Khāndu and consequently a nephew of Rāwal Bijai Singh, and he ruled for five years only. He was old and, having no sons, was persuaded to adopt Lachhman Singh, the infant grandson of Thākur Kushāl Singh of Sūrpur.

The succession of Lachhman Singh as Mahārāwal was disputed by Mān Singh of Khāndu, who conceived that a son of his own had preferable claims, but he eventually withdrew his opposition on receiving a remission of Rs. 1,300 in the tribute which he paid yearly to the Darbār. Lachhman Singh, who had succeeded at the early age of five, began to exercise ruling powers in 1856, and in the troublous times of the Mutiny, being deserted by his Sardārs and left entirely to his own resources, he was driven from his capital by the rebels under Tāntiā Topi and took refuge in the forests to the north. In 1862 he received the usual *sanad* guaranteeing to him the right of adoption, and four years later occurred the dispute between him and the Rao of Kushālgārī relative to an attack supposed to have been made by the son of the latter on the State *thāna* at Kālinjara, in the course of which a Kushālgārī prisoner was, it was alleged, released and seven





police sepoys were killed or wounded. The Rao was called on to give up the prisoner, and as he failed to comply and disdained to answer the charge, the British Government ordered the attachment of his estate in Ratlām. It was not until two years later that the whole story was found to have been a fabrication from beginning to end, and, as a punishment for the deceit practised by the special direction of the Mahārāwal, the latter's salute was reduced from fifteen to eleven guns for a period of six years, and he was required to pay a sum of Rs. 6,267 to the Rao of Kushālgarh as compensation for the loss inflicted on him by the attachment of his villages.

The opportunity was taken about this time to make a rule that the Bānswāra Darbār should exercise no interference in the administration of the Kushālgarh estate, and that the Rao should be allowed to collect his own customs-duties therein; on the other hand, the yearly tribute of local Rs. 1,100 due to Bānswāra was to be punctually paid, and all requisitions made upon the Rao by the representative of British authority, when they related to the lawful demands of Bānswāra, were to be satisfied without demur. In addition to these measures, a Political Officer was deputed to the State in direct subordination to the Resident in Mewār, and his salary and that of his office establishment were defrayed from an increase of Sālim Shāhi Rs. 15,000 made to the yearly tribute levied from Bānswāra. In 1884, however, it was decided that in future, as the Political Officer was also in charge of Partābgarh, not more than Rs. 500 a month of his pay, *plus* a fair proportion of his travelling and office expenses, should be charged against the Bānswāra tribute; and in 1889 the enhanced tribute was conditionally reduced to Imperial Rs. 5,000 a year, which sum is still paid.

In 1873, a serious affray took place regarding the possession of a village on the Partābgarh border; an enquiry was held, and it was ascertained that Bānswāra had committed an unprovoked attack on a village which indisputably belonged to Partābgarh, and had supported its encroachments on the territory of that State by the production of false evidence. The Mahārāwal was accordingly informed that his full salute could not be restored to him; it was, however, eventually given back in February 1880.

Lachhman Singh was a chief of a very old-fashioned type who, though he ruled for sixty-one years, declined to march with the times, and remained to the end entirely opposed to all ideas of reform and resentful of the efforts of the political authorities to improve the administration of his country. He is said to have never seen nor wished to see a railway train or a telegraph wire, and for about the last forty years of his life he never left his State. Debts were contracted, the tribute to Government remained unpaid, the chief lost authority over his subjects (the Bhils especially being entirely out of hand), education was discountenanced, the land revenue system, if any system existed at all, was chaotic, and the exactions of the officials were limited only by the exhaustion of the people. In 1901, the Government of India decided that a more direct interference in the

affairs of Bānswārā was necessary and, first, the finances and, then, (in 1902) practically all branches of the administration were placed under the immediate control of an Assistant to the Resident in Mewār. Since then, considerable progress has been made, particularly in the Accounts, Customs and Police departments, and among important events of the year 1904 may be mentioned the formation of a Council, the introduction of British currency as the sole legal tender, and the starting of settlement operations.

Mahārāwal Shambhu Singh, now ruling.

Mahārāwal Lachhman Singh died on the 29th April 1905, and was succeeded by his eldest son, Shambhu Singh, who was born on the 14th October 1868, and is the present chief. The State remained under the management of the Assistant Resident until the 11th January 1906, when Shambhu Singh was invested with ruling powers, subject to certain restrictions usually imposed at the outset in cases where a chief of inexperience succeeds. Mahārāwal Shambhu Singh has eight sons, the eldest of whom, Prithwī Singh, was born in 1888 and is being educated at the Mayo College at Ajmer.

Archaeology.

There is not much of archaeological interest in the State except the remains of about a dozen Hindu and Jain temples at Arthūna in the west (see page 187), and of a fine Jain temple at Kālinjara in the south (see page 189 *infra*). In the Kūshālgurh estate the ruins of Jain temples exist at Andeshwar and Wāgol, and of a shrine to Mangleshwar (Vishnu) at Magaīda, but they have never been professionally examined.





## CHAPTER III.

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### THE PEOPLE.

The first enumeration of the population was taken in 1881, when the total number of inhabitants was returned at 152,045 or 78 to the square mile; but it is as well to remember that not only were the wild Bhils not counted anywhere, but there was no census of even the civilised population of the Kushālgarh estate. According to the very rough estimate made at the time, the Bhils of Bānswāra proper numbered 24,813, while the Kushālgarh estate contained 23,089 inhabitants, undetermined as to religion and sex, and these figures have been included in the total (152,045) given above. Moreover, such of the Bhils as were found in villages to which the regular operations extended, and who were therefore counted, were classed as Hindus and, according to the published returns, the State contained not a single Jain.

Census of  
1881.

The next census (1891) was rather more complete inasmuch as only the Bhils of Kushālgarh were left unenumerated. Including the number at which they were estimated (25,598), the total population was 211,641 or an increase during the decade of thirty-nine per cent.

Census of  
1891.

The last census took place on the night of the 1st March 1901, except in the Bhil hamlets where, for reasons given at page 32 *supra*, it was taken during the day in the last fortnight of February. The State was found to contain 165,350 inhabitants or 46,291 less than in 1891, and the decrease in population during the ten years was nearly twenty-two per cent., due mainly to the great famine of 1899-1900 and the severe type of malarial fever which immediately followed it. The decrease was most marked among the Animists (Bhils), namely about twenty-four per cent., though their actual numbers in 1891 are of course not available, but Hindus lost twenty, and Jains more than thirteen per cent.

Census of  
1901.

At the last census the State contained one town and 1,286 villages; the total number of occupied houses was 30,042 and the average number of persons per house was 5.5. The only town (the capital) contained 7,038 inhabitants, or a little more than four per cent. of the total population, who were residing in 2,054 houses (giving about  $3\frac{1}{2}$  persons per house). Of the villages, only two (Kushālgarh and Partāpur) possessed more than 2,000 inhabitants, thirty-two had between 500 and 2,000 inhabitants and the rest had less than 500 inhabitants each. The rural population numbered 158,312 occupying 27,988 houses, which figures give an average of 123 persons and nearly twenty-two houses per village.

Towns and  
villages.

## Migration.

As in the two States already dealt with, the people are averse to leaving the country of their birth, and seeing that 63 per cent. of them are Bhils, this is what one would expect to find. Complete statistics are not available for 1891, but at the last census 99.2 per cent. of the inhabitants were born in Rajputana and 98.8 per cent. in Bānswāra. The outsiders numbered 1,336, and came chiefly from adjacent portions of Central India (817) or Bombay (317), or were Pathāns from the Peshāwar District of the North-West Frontier Province. On the other hand, while immigrants from outside Rajputana numbered 1,336, the number of persons born in Bānswāra but enumerated outside the Province, chiefly in Central India, was 2,719, so that in this interchange of population the State lost 1,383 persons.

## Vital statistics.

The registration of births and deaths in Bānswāra town was started in 1890, but the statistics are admittedly unreliable. In 1891 there were 179 births and 155 deaths among a population of 8,234 or ratios of about twenty-two and nineteen per mille respectively; in 1901, when the population was 7,038, only 77 births and 92 deaths were registered, while for 1905 the similar figures were 83 and 122, or ratios of about twelve and seventeen per mille respectively. Almost all the deaths are ascribed to fever, but in 1905 there were thirty fatal cases of plague. In the year last mentioned the registration of vital statistics was attempted in almost the entire territory, and the results show 1,312 births and 968 deaths among a population of 159,004, or rates of eight and six per thousand respectively.

## Diseases.

The principal diseases are malarial fevers, often causing considerable mortality in September and October; pneumonia, common in the cold weather, guinea-worm, dysentery, and diseases of the eye and skin. Epidemics of cholera are rare, but there were 39 deaths in 1892 and 291 (or, according to the vital statistics, 1,000) in 1900 at the capital.

## Plague.

Plague first made its appearance in December 1902 at the village of Dānipiplia in the east, having been imported from Sarwān in the Ratlām State. Thence it extended to the town of Bānswāra in February 1903 and raged there with considerable severity for four months. It reappeared at the capital in February 1904 and has subsequently visited Garhi and a few other villages, but the State has been free since May 1905. Altogether 874 seizures and 723 deaths have been reported up to the end of March 1906. When the disease first appeared at the capital, the inhabitants were very obstructive and declined to leave their houses, but these difficulties were gradually overcome, and the advantages of early evacuation are now generally recognised.

## Infirmities.

According to the census reports, there were 19 afflicted persons in 1901 as compared with 104 in 1891; the famine of 1899-1900 probably carried off most of the infirm. The number of insane fell from eight to three, and of the blind from ninety-six to eleven; no lepers were found in either year, but five deaf-mutes were enumerated in the Kūshālgār estate in 1901.





At the last census there were 1,786 more females than males in the State, and taking the population by religion, the percentage of females to males was about 95½ among Musalmāns, 99 among Jains, 102 among Animists, and 103 among Hindus. Statistics relating to age are notoriously unreliable, but the fact that, among children under ten years of age, girls outnumbered boys by more than 3,200 seems to show that female infanticide is no longer practised, although four cases have been reported since 1883. Women also appear to be longer-lived than men as they are largely in excess after the age of forty has been reached, but this may be due to a greater tendency on the part of old women to exaggerate.

In 1901 about forty-four per cent. of the people were returned as unmarried, forty-one as married, and more than fourteen per cent. as widowed. Of the males about fifty, and of the females nearly thirty-nine per cent. were single; there were 1,038 married females to 1,000 married males, and 2,249 widows to 1,000 widowers. Taking the population by religions, we find that, among the males, forty-seven per cent. of the Hindus and Jains, fifty-one of the Animists, and fifty-five per cent. of the Musalmāns were married or widowed, and that among the females the similar percentages were Animists fifty-seven, Musalmāns nearly sixty-five, Hindus sixty-eight, and Jains sixty-nine. Early marriages are most common among Musalmāns, (twelve per cent. of the girls between five and ten years of age having been returned as wives), and to a less extent among Hindus. The Bhils, however, rarely give their daughters in marriage till they are fifteen years old, and sometimes not until they are twenty. Polygamy is allowed among all classes, but is seldom resorted to except by the wealthier sections of the community and the Bhils.

The language spoken by ninety-seven per cent. of the people is Bhili or Vāgdi, both dialects based on Gujarātī but intermediate between it and Rājasthānī. Another 1·7 per cent. speak Mālwī or Rāngrī; the former is one of the four main groups of Rājasthānī (the remaining three being Mewātī, Jaipuri and Mārwārī) and, when spoken by Rājputs, is much mixed with Mārwārī forms and is called Rāngrī.

Of castes and tribes the following were most numerous at the last census:—Bhils (104,329); Kunbis (11,037); Brāhmans (9,604); Mahājans (6,849); Rājputs (4,907); and Chamārs (3,061).

The Bhils formed sixty-three per cent. of the total population and are found throughout the State, but the forest-clad country in the east, north and parts of the south is specially favoured by them. They were till recently notorious, not only in their native land but in all the surrounding States, for their lawless habits, and the Darbār, thinking apparently that their case was hopeless, made no serious effort to restrain them. The *thānādārs*, as the district officers were called, shared in the proceeds of their crimes and “fostered dacoities while pretending to combat them,” with the result that at the annual border courts Bānswāra was almost always mulcted in heavy damages for robberies committed by its Bhil subjects. In the *khālsa* villages

Sex.

Civil condition.

Language.

Castes and tribes.

Bhils.

recently surveyed they were found to hold thirty-seven per cent. of the cultivation, and in the unsurveyed villages they held practically the whole of the land, but as agriculturists they are neither hard working nor skilful, and their efforts generally do not extend beyond tilling enough land to enable them to pay the revenue and fill their bins with maize-cobs. A separate account of this aboriginal tribe will be found in Part V. *infra*.

Kunbis.

The Kunbis or Patelis formed about  $6\frac{1}{2}$  per cent. of the population and were specially prominent in the central and western tracts. They are as a rule fairly affluent and live in comfortable houses. In the surveyed villages they hold one-third of the cultivated area, are excellent tenants, and are universally recognised as the most expert agriculturists in the State.

Brahmans.

The Brahmins (nearly six per cent. of the population) are priests, petty traders, cultivators and holders of revenue-free lands. The agriculturists are mostly well-to-do and are found in the same parts as the Kunbis; many of them supplement their income by going away in the winter to some of the large industrial towns in the Bombay Presidency where they serve as water-bearers, returning to the State in time for the autumn sowings.

Mahajans.

The Mahajans or Baniās are traders, money-lenders and agriculturists; the principal subdivisions of the caste found in Banswāra are Nima and Narsinghpura.

Rājputs.

The Rājputs are mostly of the Sesodia and Chauhan clans and hold land either as *jāgīrdārs* or as ordinary *ryots*, while some are in State or private service. From the nobles downwards they are heavily in debt, and as cultivators they are indifferent.

Religions.

Other fairly numerous castes, such as the Chamārs, Kalāls and Balais, combine agriculture with their own particular trade or calling.

At the last census more than sixty-three per cent. of the people were Animists, nearly thirty-one per cent Hindus, and the remainder Jains or Musalmāns. The Animists were mostly Bhils and their belief has already (pages 37-38) been defined, the numerous sects of Hindus were not recorded, but Saivas, Sāktas and Vaishnavas are all found. Of the 5,202 Jains, nearly eighty-eight per cent. belonged to the \*Digambara, eight to the \*Dhūndia, and four per cent. to the \*Svetāmbara division; while of the Musalmāns two-thirds were \*Sunnīs and the rest \*Shiāhs.

About sixty-seven per cent. of the people returned some form of agriculture as their principal means of subsistence, and another eight per cent. were general labourers. The industrial population amounted to  $14\frac{1}{2}$  per cent., and the provision of food and drink gave employment to six per cent. The commercial and professional classes were poorly represented, especially the former, and together formed less than  $1\frac{1}{2}$  per cent. of the entire population.

In the matter of food, dress, dwellings, disposal of dead, and nomenclature, there is little to add to what has already been written





(pages 39-41 and 139 *supra*). The Bhils live in isolated huts, family by family, instead of in the ordinary cluster of habitations which form a village ; they wear a scanty *dhoti* round their loins and a dirty piece of cloth round their head, and their staple food is maize, rice, inferior millets, and sometimes gram. Their women wear petticoat and bodice, and brass rings on their legs extending from the knee to the ankle, as well as bangles of brass, glass or lac.

## CHAPTER IV.

### ECONOMIC.

#### AGRICULTURE.

##### Soils.

In the comparatively level country in the west and south the prevailing soil is of a grey colour, more or less mixed with sand and extremely fertile when irrigated or when retaining the necessary amount of moisture, it is called *bhāri* and is the best in the State. To the south-west of Bānswāra town, and at a distance of from five to fourteen miles from it, is a nearly continuous stretch of black cotton soil (*kāli*) which produces excellent spring crops if irrigation is available or if the rainfall has been adequate, but it loses its moisture much more rapidly than the grey variety and is on the whole inferior to it. Immediately to the west and north-west of the capital, as also in the north-east of the State, the predominating soil is of a reddish colour (*līl*), which sometimes degenerates into a kind of gravel and is not as fertile as either the grey or the black. A fourth variety, locally known as *berangi* or two-coloured, is a mixture of *bhāri* and *kāli* and in point of value varies according as the one or other is the chief component. In the eastern forest-clad tract all the above soils are found much intermingled; sometimes the black kind is low-lying and rich and yields the better crops; in the adjoining village the *berangi* will take first place; while in a third estate the grey is manifestly superior.

##### Soil classification.

At the recent settlement the soils were grouped into three main classes—*līli*, *berangi* and *bhāri*, the last including the red as well as the grey variety—and three more were added, namely *kānkar* or poor and stony land, *panua* or land which is rested for one or more years after a crop has been taken from it; and *gāravti* or land situated within the bed of a tank, called *rohan* in Dūngarpur. In the villages brought under settlement the soil of the cultivated area was classified as above, and it was found that *bhāri* occupied 45 per cent., *berangi* more than 26, *kāli* between 19 and 20, *panua* 3½, *kānkar* nearly 3½, and *gāravti* almost two per cent. Further, about 66 per cent. of the black, 54 of the *berangi* and 44 of the grey variety were classed as of superior quality.

##### System of cultivation.

Agricultural operations are of the usual simple kind. The land is generally ploughed twice, after which the clods are broken up by a heavy beam dragged over the field by a pair of oxen; the seed is sown by means of a bamboo drill attached to the rear of the plough in the case of wheat, gram and maize, and broadcast in that of other crops. For maize, however, there is rarely more than one ploughing, and the clod-crusher is not used. Crops as a rule are grown in rotation in order to save the soil from becoming exhausted, but the Bhils sow the plots of land round their habitations with maize year after year and, when





the out-turn shows signs of deterioration, move, hut and all, to some other spot; they also practise the *wālār* or *wālra* system of cultivation, which is so injurious to the forests and has been described at pages 42-43. The dung of cattle and camels is not used as fuel but is applied to the land, and in some of the outlying fields hemp is grown as a fertiliser.

Nearly sixty-eight per cent. of the people were returned in 1901 as dependent on pasture and agriculture, and the actual workers numbered about forty-seven per cent. of the male and forty-six per cent. of the female population of the State. The principal cultivators are Kumbis, Brāhmians, Bhils and Bhois; the last correspond to the Kahārs of northern India and are skilful gardeners.

Agricultural population.

Agricultural statistics are available only for the 186 surveyed villages and for the year 1904-05, which was unfortunately one of scanty rainfall. A large extent of land, which had been ploughed ready to be sown with wheat, gram and other spring crops, was left fallow—see Table No. XXXIV in Vol. II. B.—and if this be included, the total area cultivated was 46,034 acres or seventy-two square miles, of which 1,694 acres were cropped more than once, thus giving the net area cropped as 44,340 acres or nearly seventy square miles. Nothing is known of the amount of cultivation in the remaining *khālsa* villages or in the *jāgīr* and *muāsi* estates.

Statistics.

According to the figures for the surveyed villages, the *kharīf* or autumn crops cover an area nearly four times as large as the *rabi* or spring crops, and this, as in Dūngarpur, is due partly to insufficiency of irrigation and partly to the fact that in the Bhil villages there are hardly any spring crops, though a little gram is sown when the rains have been heavy enough to keep the ground moist till November.

The two harvests.

The principal spring crops are wheat and gram. Barley, *sarson* or mustard (*Brassica campestris*), poppy, *zīra* or cumin-seed (*Cuminum cyminum*), and garden produce occupy comparatively insignificant areas. Of autumn crops, maize is by far the most important, and in the surveyed villages occupied more than half of the cultivated area; next come *til* (*Sesamum indicum*) and rice with seventeen and eleven per cent. respectively. Then follow a group of minor millets, such as *mūl* (*Eleusine coracana*)—grown only in the west—*kodra* (*Paspalum scrobiculatum*), *kuri* (*Panicum miliaceum*), and *batti* (*P. crusgalli*), occupying nearly ten per cent., and pulses like *urd* (*Phaseolus radiatus*), *mūng* (*P. mungo*), *gowār* (*Cyanopsis psoraloides*), and *khulāt* (*Dolichos biflorus*), about six per cent. Hemp (*Crotalaria juncea*) was found in 825 acres, sugar-cane in 276, and cotton in 229 acres. Sugar-cane and chillies are grown only in the superior villages, while cotton is cultivated practically only on black soil.

Principal crops.

The principal vegetables are *brinjāl* or the egg-plant (*Solanum melongana*), yam, sweet potato, cabbage, onion, garlic, and a number of the gourd and cucumber family, while the fruits include the mango, *mahuā*, wood-apple, custard-apple, plantain, pomegranate, melon, mulberry, *karanda* (*Carissa carandas*), lime, fig, and pear.

Vegetables and fruits.

## Cattle etc.

In the central and western tracts the people are fortunate in possessing well-bred and healthy cattle, probably connected with the famous Gujarat stock, but the Bhils have to be content with a poorer type of plough-bullock, and in villages near the forests the climate seems to affect the health and stamina of bullocks and cows, though buffaloes thrive well enough. In the surveyed villages the plough-cattle numbered 11,782, or sufficient for present requirements, and other cattle, including sheep and goats, 57,821; in the Bhil villages, on the other hand, there is a great scarcity of plough-bullocks, and the Darbār is endeavouring to supply the deficiency by giving *takāvi* advances. The Baniās make a handsome profit by lending bullocks to the Bhils at from Rs. 6 to Rs. 7-8 per animal for the autumn season, and at a reduced rate for the *rabi* when there is less demand. Buffaloes are also sold on the instalment system, the purchaser having to supply the Baniā with *ghī* at a fixed price until the value of the animal has been recovered. The manufacture of *ghī* for export forms an important industry subsidiary to agriculture. Goats are kept in large numbers by the Bhils, and sheep by wandering shepherds, while the Rebūis go in extensively for camel breeding and pay to the Darbār one camel for every hundred grazed. The majority of the ponies found in the State are imported from Ahmadābād. The ordinary prices of the various animals are reported to be:—sheep or goat Rs. 2 to Rs. 5; cow Rs. 20 to Rs. 40; bullock Rs. 40 to Rs. 80; pony Rs. 25 to Rs. 100, and buffalo Rs. 15 to Rs. 25 for a male and Rs. 50 to Rs. 100 for a female.

## Irrigation.

The total irrigated area of the surveyed villages in 1904-05 was only 2,619 acres or six per cent. of the entire area cultivated, and as that year was one of deficient rainfall, a field was considered as irrigated if it had received water during any one or more of the years 1902-03 to 1904-05. Of these 2,619 acres, sixty-one per cent. were irrigated from tanks, nearly thirty from wells and nine from other sources, namely from the smaller streams. A long series of prosperous years, interrupted only in 1877-78, and a moderate assessment had made the cultivators indifferent to the advantages of irrigation, but the recent famines and years of short rainfall have lowered the water-level and dried up the wells and tanks, and the people are beginning to appreciate what a secure water-supply, available for the irrigation of the crops, means to a village. It is now proposed that any *ryot* constructing a new well or tank shall not have the land irrigated therefrom, and treated as dry at the present settlement, assessed at wet rates for a period of twenty years, and it is hoped in this way to encourage the carrying out of new irrigation projects.

## Tanks.

There are said to be about 150 tanks in the *khālsā* territory and over 100 in the *jāgīr* estates, but in none are there proper sluices, and many are lying breached and out of repair, while others are so shallow that they are used only for watering cattle. Irrigation is it consists of a like a see-saw, re. The latter





extremity is forcibly depressed by three or four men, and the water thus escapes into a channel prepared for it and is conveyed to the fields ; this system has the merit of preventing waste, but it would probably be better to fix iron sluices, at any rate in the larger tanks.

The total number of wells used for irrigation in the 186 surveyed villages is said to be but 269 (128 masonry and 141 *kachchā*), and in the 255 unsurveyed (Bhil) villages only 70. The depth of the water below the surface averages twenty-two feet, and the area irrigated per well is about three acres. In the better villages the Persian wheel is used, but in the backward and jungle tracts the water is raised by means of a lift with an earthen vessel or leathern bag. A masonry well costs about Rs. 600, and an unlined or *kachchā* one Rs. 100 or less.

In the *khālsa* area the actual cultivator of the soil holds direct from the Darbār except in a few villages in the south where the headmen, in one case a Rājput and in the others Labhānās, are found holding on a sort of *zamīndāri* tenure. This privilege appears to have been acquired in former days when the villages formed parts of *jāgīr* estates, and the rights of the headmen have been respected at the present settlement. With this exception, rents in the proper sense of the term exist only in *jāgīr* and *muāfi* estates, and are paid either in cash or in kind.

The average monthly wages at the present time are approximately : agricultural labourer Rs. 3-8 to Rs. 4 ; horse-keeper Rs. 4 ; blacksmith Rs. 8 ; and masons and carpenters Rs. 10 or more. Wages are said to have risen slightly since July 1904, when Imperial currency took the place of the depreciated Sālim Shāhi coinage. In the villages, hired labourers are sometimes paid in kind at the rate of about two seers of maize daily.

Prices are liable to strongly marked fluctuations ; they rule low when the harvests have been good both in Bānswāra and adjacent territories as the distance from the railway makes the export of grain expensive, but when high prices prevailing elsewhere would have encouraged export, the policy of the Darbār in the past was to forbid the grain-dealers to send their stocks out of the country in order that, in the interests of local consumers, prices might remain low. Table No. XXXV in Vol. II. B. shows the average retail prices of staple food grains and rice at the capital during the last twelve years. The Settlement Report gives a list of the average prices at which the cultivators have, during the last sixteen years, been able to dispose of their surplus produce, and the figures give the following results :—wheat, ranging from  $7\frac{1}{2}$  to 31 seers per rupee with an average of 17 ; gram,  $8\frac{1}{2}$  to 50 seers, average  $23\frac{1}{2}$  ; maize,  $7\frac{1}{2}$  to 55 seers, average 26 ; rice (husked),  $11\frac{1}{2}$  to 44 seers, average  $23\frac{1}{2}$  ; and *urd*, 11 to 26 seers with an average of 18 seers per rupee.

More than half of the State is covered with jungle, the forests being most dense in the north-east. The principal trees are teak (*Tectona grandis*), blackwood (*Dalbergia latifolia*), *shisham* (*D. sissoo*), ebony (*Diospyros iomentosa*), *pīpal* (*Ficus religiosa*), *haldū* (*Adina cordifolia*), *sālār* (*Boswellia thurifera*), *diūk* (*Butea*

Wells.

RENTS.

WAGES.

PRICES.

FORESTS.

*frondosa*), *dhao* (*Anogeissus prundula*), and *karlamb* (*Anthocephalus cadamba*), but the more valuable varieties are not very abundant. Nothing has been done in the past to preserve the forests; the young teak has been cut down directly it gained any market value as a post, and all kinds of trees except those bearing fruit or deemed sacred have been ruthlessly burnt or felled by the Bhils whenever they wished to cultivate a new plot of ground or make a little money by the sale of greenwood. The fruit-trees include the mango (*Mangifera indica*) and the *mahuā* (*Bussia latifolia*); the date-palm (*Phoenix sylvestris*) is to be found in all low-lying ground, and the bamboo (*Dendrocalamus strictus*) in the hills. The minor produce consists of grass, honey, wax and gum.

The State has hitherto derived little or no revenue from its forests, but the services of a trained Forest Officer have just been secured jointly by the Bānswārā, Dūngarpur and Partābgāth Dāibārs, and it is intended to mark off certain tracts as reserved, and appoint a suitable staff to prevent wasteful cutting of timber and to keep down fires. The difficulties will, however, be considerable as many of the Bhils, who are incorrigible in these matters, live in the heart of the best forests.

**MINES AND MINERALS.** The mineral productions are unimportant. Legend relates that gold was in ancient times found at Talwārā in the centre of the State, and the remains of extensive iron mines exist both there and at Khāmerā and Lohārā in the north and north-west respectively, but they have not been worked for many years. The quarries at Talwārā and Chhīnch, and at Awalpura, further to the north-west, yield a hard white stone fairly suitable for building, but the out-turn is small. Limestone is found at several places, but is only used locally for making lime.

**MANUFACTURES.** The manufactures are primitive and consist of coarse cotton cloths called *khōdi*, a little silver jewellery, brass and copper ornaments worn chiefly by Bhil women, lacquered bangles, and wooden toys, bedsteads and sticks.

**COMMERCE AND TRADE.** There is a considerable export trade with Mālwā and Gujarāt in grain, *ghī*, opium, spices, *mahuā* flowers, timber and other products of the jungle. The imports include piece-goods, salt, tobacco, brass and copper utensils, sugar, oil and cocoanuts. The principal centres of trade are Bānswārā town (where a fair, called the Rāj Rājeshwar, is held yearly in October) and Kusħālgāth, and the traders are chiefly *dhārī*. The customs revenue, derived from import, about Rs. 40,000 a year.

**MEANS OF COMMUNICATION.** State, the nearest stations being Nāmli and Ratlām on the Rājputāna-Mālwā line on the east, and Bhairongār on the Godhra-Ratlām branch to the south-east. Metalled roads are unknown and the main highways are little better than cart-tracks. The principal of these connect the capital with Partābgāth on the north-east; Sālānā, Nāmli and Ratlām on the east; Kālnjāra, Bhopatpūr and Jhālod to the south and south-west; Talwārā, Arthūna and Galiākot to the west; Sāgwiā,





Dūngarpur, Lohāria and Sābla to the north-west; and Ghātol, Khāmera and the Udaipur State on the north. A combined post and telegraph office is maintained at the capital, and branch post offices exist at Chhīnch, Garhi and Kushālgarh.

No records exist of any severe famine save that of 1899-1900, but 1836, 1861, 1865, and 1877-78 were years of scarcity and high prices. In 1877, the rainfall was about one-third of the average, the autumn harvest was very poor, and there was great distress among the Bhils and lower classes. The treasury being empty, the Darbār had to borrow Rs. 80,000 from Government to enable it to carry on the administration and start relief measures. The latter consisted of the construction of new wells and the repair of old ones; a large number of aged and helpless people were supported by private charity at the capital, and the arrangements generally were described as satisfactory.

The famine of 1899-1900 was caused by deficient rainfall, only about fourteen inches being received throughout the year 1899, of which nearly  $10\frac{3}{4}$  fell in June. The urgent need of the people for relief was not at first recognised; works were said to have been started in November and December 1899, but no trace of them remained, and the numbers returned as employed thereon were not considered reliable. Nothing was done to help the Bhil population, and the result was that crime assumed alarming proportions and robbery with violence became common. A poor-house existed at the capital but, owing to filth and general neglect, it was useless.

Matters remained in this unsatisfactory condition till May 1900, when relief works and kitchens were started throughout the State, a new poor-house was established at the capital, advances were given to cultivators, and grain was largely imported. Between May and September, when operations ceased, more than 860,000 units were relieved on works (chiefly repairs to tanks and the construction of *kachchā* roads) and 154,000 gratuitously, at a total cost to the Darbār of nearly Rs. 89,000; in addition, suspensions of land revenue amounted to Rs. 1,24,000, *takāvi* advances to Rs. 16,700, and about Rs. 45,000, received from the committee of the Indian Famine Charitable Relief Fund, were spent in providing the agriculturists with cattle, seed, etc., and in giving them generally a fresh start in life. No statistics of mortality are available, but the death-rate was higher than it should have been among human beings. It was estimated that from fifteen to twenty-five per cent. of the Bhils and from thirty to fifty per cent. of the cattle perished. The Kushālgarh estate was less severely affected, and grass was obtainable in the jungles. The Rao spent Rs. 6,500 on direct relief, remitted the land revenue, and advanced Rs. 5,000 to his agriculturists who were further assisted by a grant of Rs. 6,000 from the Indian Famine Fund.

As in Dūngarpur, the more recent famine of 1901-02 was due almost as much to a plague of rats as to deficient and badly distributed rainfall (22 inches); there was, however, no scarcity of fodder. More than 435,000 units were relieved on works or in poor-houses

FAMINES.

1877-78.

1899-1900.

1901-02.

between November 1901 and September 1902, and the total cost to the Darbār, including *takāvi* advances (Rs. 15,500) and remissions and suspensions of land revenue (Rs. 50,000), was nearly a lakh. A further sum of Rs. 9,000 was received from the board of management of the Indian Peoples' Famine Relief Trust and spent in purchasing bullocks, seed, etc., for the agriculturists.





## CHAPTER V.

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### ADMINISTRATIVE.

Since the 11th January 1906, when Mahārāwal Shambhu Singh received ruling powers, the administration has been in the hands of His Highness who is assisted by a *Kāmdār* and a Council. The *Kāmdār* exercises general control over the various departments, such as the Accounts, Customs, Judicial, Police, Revenue, etc., and each department has its own responsible head. The *khālsa* portion of the State was till recently divided into a *Sadr tahsīl* under a *tahsīldār* with headquarters at the capital, and two subordinate *tahsīls*, called respectively the northern and the southern, and each under a *naib-tahsīldār*, one of whom resided at Bhungra and the other at Kālinjara. A change has, however, just been made; the *tahsīls* have been abolished, and the entire *khālsa* area is now under a Revenue Officer with an assistant and seventeen *patwāris*, each of the last being for revenue purposes in charge of a circle of villages.

ADMINISTRATION.

The judicial machinery was formerly of the rudest kind. The *thānādārs* imposed fines for petty offences, but their main duty was to arrest accused persons, hold a preliminary enquiry, and forward the cases to the capital. The powers of the *Faujdār* were similar, and in this way all criminal cases were decided by the *Kāmdār*, subject, at uncertain periods, to the approval or otherwise of the Mahārāwal. The punishment awarded was usually compensation to the complainant and a fine to the State, with imprisonment until the amount was paid or security given. Imprisonment as a means of punishment did not find favour. The bulk of the civil suits were decided by *panchāyat*, a tribunal well-adapted to the feelings of the people as the awards generally gave satisfaction.

CIVIL AND CRIMINAL JUSTICE.

Under the system recently introduced, the Revenue Officer and his Assistant are respectively second and third class magistrates and dispose of civil suits not exceeding Rs. 100 in value. Appeals against their decisions lie to the *Faujdār* who has first class magisterial powers and can try civil suits not exceeding Rs. 10,000 in value. The highest court in the State is the Council; it hears appeals from the orders of the *Faujdār* and disposes of all cases (civil or criminal) that are beyond his powers, as well as all important cases such as those in which the first class nobles are concerned. For the present, death sentences require the confirmation of the Governor General's Agent in Rājputāna. Several of the leading *jāgīrdārs* have been given second or third class magisterial powers within their respective estates, and appeals against their decisions lie to the *Faujdār*. The Rao of Kūshālgār is, however, independent of the Darbār in these matters, and his powers are described at page 191 *infra*.

## FINANCE.

Of the revenue of the State in olden days very little is known. According to Sutherland, it was one lakh in 1819 (in addition to a similar sum secured by the nobles) and three lakhs in 1825; but Malcolin gave the following estimates "made from data which, though perhaps imperfect, are sufficiently correct to give a good idea of the gross amount," namely Rs. 2,49,438 in 1819 and five lakhs in 1824. The methods of taxation were in principle the same as those in Dungarpur (described at pages 147-48 *supra*) but "on the whole more simple and less burthensome." The yearly receipts and disbursements, as given in the annual administration reports from 1865 to 1901, are not necessarily accurate but, such as they are, they show that the annual *khâlsa* revenue ranged between two and three lakhs in the Sâlim Shâhi currency, while the expenditure usually exceeded the income with the result that, including arrears of tribute due to Government and loans necessitated by famine, the debts amounted to more than three lakhs of British rupees. Since the State came under management in 1902 these debts have been reduced to just under two lakhs, and with fair seasons should be liquidated by 1912-13. The Government of India is the sole creditor.

At the present time the ordinary *khâlsa* revenue is about Rs. 1,75,000 a year, derived chiefly from the land (Rs. 85,000), customs-duties (Rs. 40,000), tribute from *jâgîrdârs* (Rs. 15,000), excise (Rs. 10,000), and judicial court-fees and fines (Rs. 5,000); while the normal expenditure is about Rs. 1,35,000, the main items being cost of administration, including the Revenue, Customs, Judicial and Excise departments, Rs. 32,000; privy purse and allowances to the members of the ruling family Rs. 27,000, police and palace-guards Rs. 25,000; tribute to Government Rs. 22,500; and Public Works Rs. 7,000. With good management the income should increase under land, excise, judicial and forests, and larger allotments towards works of public utility, education, agricultural advances, etc., will then be possible.

The annual income of the State, including the *khâlsa* revenue, to the Rao of Kushâlgarh, is Rs. 2,00,000. The *muâfiârs*, including those in Kushâlgarh, at Rs. 54,000. The gross revenues of the entire State may thus be said to be about 3½ lakhs a year.

## Coinage.

The only coins known to have been minted in Bânswâra are the Lachhman Shâhi *paisâ* and silver pieces, both called after the late chief. The former were worth about one-eighth of a British anna and weighed 120 grains, but it is not known exactly when they were first struck. The silver coins consisted of rupee, eight-anna and four-anna pieces, were minted from 1870 onwards for the purpose of presentation to Brâhmans, and were inscribed on either side with cabalistic characters, the meaning of which was said to have been known only to Mahârâwal Lachhman Singh. These coins were of pure silver—the rupee being worth from twelve to thirteen Imperial annas—and are now rare. Some specimens of the Sâlim Shâhi rupee of the Partâbgarh State bear the words *zarab Bâns*, and this has given rise to the suggestion that they were minted at Bânswâra.





The silver coins in general use here up to 1904 were those known as Sālim Shāhi and, for reasons given at page 148, they depreciated to such an extent that it was decided to demonetise them and introduce Imperial currency in their stead. As in the case of Dūngarpur, the Government of India agreed to give, up to a limited amount, 100 Imperial in exchange for 200 Sālim Shāhi rupees—this being the average rate of exchange during the six months ending with the 31st March 1904—and, in accordance with a notification previously issued, the conversion operations lasted from the 1st April to the 30th June; but the actual market rates during these three months were more favourable to holders, and the result was that only 202 Sālim Shāhi rupees were tendered for conversion at the rate fixed by Government. Thus, though these coins still largely circulate among the people, they are not recognised as money by the Darbār, and in all State transactions the British currency has, since the 1st July 1904, been the sole legal tender.

The principal tenures found in the State are *jāgīr*, *muāfi* or *dharmāda*, and *khālsa*; and, dealing only with entire villages, there are 948\* in the first, 127 in the second, and 458 in the third of these classes.

A large part of the land has gradually passed into the possession of Rajput *jāgīrdārs* in return for assistance given to the Darbār in times of trouble, or as marks of personal favour and in consideration of services being rendered in the future. Thus, extensive blocks in the south-east and south are occupied by Khāndu and Kushālgarh, while the whole country to the south and west of the Anās river is held by Garhi, Bhūkia, and a few minor Thākurs. Indeed, but for the accident that the Bhopatpura estate to the south of Kālinjara was supposed to be under a curse and was therefore given up by the Thākur who held it, the whole of the southern portion of the State would now be *jāgīr*. Again, in the level and highly cultivated western and central tracts, the villages of the nobles exceed in number and extent those in the hands of the Darbār, and it is only in the wild and hilly country in the north and east that the land is still mainly *khālsa*. The *jāgīrdārs* may be grouped into three classes, namely the first class or *Solah* (now numbering twelve, a list of whom is given in Table No. XXXVI in Vol. II. B.), the second class or *Battīs*, and the third class or minor Thākurs (*garhī-bands*). All pay a yearly tribute (*tānka*), and have to assist the Darbār with their entire resources when called on, besides having to attend on the chief on certain ceremonial occasions. The custom as regards alienation of portions of an estate or adoption by a *jāgīrdār* who has no son is the same as in Dūngarpur, i.e. the previous sanction of the Darbār is always required.

Lands are granted on the *muāfi* or *dharmāda* tenure to Brāhmans, bards and temples from motives of charity or religion; the holders pay neither revenue nor tribute to the State, but have not the power

LAND  
REVENUE.

*Jāgīr.*

*Muāfi.*

\* Kushālgarh has been treated as *jāgīr*, with the exception of the 29 villages which the Rao has granted on the *muāfi* tenure.

to alienate. Adoption is permitted with the written sanction of the Darbār and must be from among the lineal descendants of the original grantee. Lastly, any *jāgīr* or *muāfi* estate is resumable for a grave political offence.

*Khālsā.*

In the *khālsā* area, except in a very few villages in the south where the headmen hold on a sort of *camīndāri* tenure, the system is *ryotwāri*. The cultivator, so long as he pays the revenue due, is left in undisturbed possession of his holding and has the right of mortgaging, but not of selling, it.

The land revenue has hitherto been collected according to either the *asāmt barūr* or the *thekū* system. Under the former, the *nāmadār* or other subordinate revenue official proceeded to a village and, guided by the traditional amount due therefrom, by the out-turn of the previous harvest generally, the number of deaths among the cultivators, the arrival of new tenants, etc., in due course arrived at a conclusion as to what the assessment for the year should be. No inspection of the fields or condition of the crops was made. The village expenses, the headman's fees and a number of petty dues of all kinds were added to the assessment, and the official, the headman and the local money-lender proceeded to divide up the lump sum among the different holdings or groups of tenants, land temporarily left fallow being treated as cultivated. This having been settled, the *nāmadār* summoned the *ryots*, told them what they would have to pay, and took his departure, leaving a copy of the detailed list with the headman. The villagers subsequently paid their revenue, either in cash or more often by a promissory note from their money-lender drawn on one of the bankers at the capital, and it was the almost invariable custom for the entire demand of the year to be collected after the autumn crops had been gathered.

Where the *thekū* or lease system was in force, the revenue official merely determined the total sum due from the village and told the headman to pay it at the *thāna* or *tahsīl*; he did not concern himself with the distribution of the assessment among the various holdings. Sometimes a portion of the revenue was realised in kind, the share taken being supposed to be one-sixteenth of the gross produce, and the grain obtained in this way was sent to the Mahārāwal's *kothār* or commissariat store. In the course of enquiries made in 1902 it was ascertained that no less than sixty-eight miscellaneous dues had in process of time come to be recognised as payable in addition to land revenue proper; each was, of course, not levied in every village or from every cultivator—the Brāhmans, for example, were almost all exempt—but they were none the less oppressive and harrassing to the people, and were promptly abolished.

In 1903 it was decided to introduce a settlement in the *khālsā* portion of the territory, and the operations, started in March 1904, have recently been brought to a conclusion. Of the total area of the State (1,946 square miles), about 118 square miles may be said to be in the cultivating occupancy of the *ryots* of 186 surveyed and 255 petty Bhil *khālsā* villages, and the rest of the territory is either

*ettlement.*





waste, unculturable, or forest, or is in the possession of *jāgīrdārs* and *muāfidārs*. Certain proposals still require the sanction of the Government of India, but the following are the main features of the settlement. It is to be introduced in 441 *khālsa* villages for a term of ten years commencing from the current year (1906-07), and during this period a *ryot* will be at liberty to bring as much waste land as he pleases under cultivation without paying an enhanced revenue or *nāzārāna* or any other dues whatsoever. In the surveyed villages the rates per acre for the three main classes of soil are: for wet land, *kāli* Rs. 2-4 to Rs. 6-8; *berungi* Rs. 2-8 to Rs. 7; and *bhūri* Rs. 2-12 to Rs. 6-8; and for dry land, *kāli* 14 annas to Rs. 2; *berangi* R. 1 to Rs. 3-4; and *bhūri* R. 1 to Rs. 3-2. For the poor and stony land (*kānkar*) the rates range from four to ten annas, and for cultivation within the bed of a tank (*gāraoti*) from R. 1-4 to R. 1-12. The total annual demand proposed for these villages is Rs. 84,199 for the first three years, Rs. 88,169 for the next three, and Rs. 90,019 for the last four years. In working out the assessment, allowance has been made for inexpert cultivation, for abnormally large areas of fallow, for unstable irrigation, etc., and the various *thoks*,\* *pattis*\* and hamlets have had separate valuations. The assessment will be distributed over each individual holding in any village or *thok* in which the *ryots* prefer not to carry out this task themselves. In the unsurveyed villages, which are inhabited almost entirely by Bhils and are badly off for both cultivators and bullocks, the proposed revenue is Rs. 10,948 for 1906-07 rising gradually to Rs. 12,000 in 1915-16. Thus, the total proposed demand for the 441 villages dealt with at the settlement is Rs. 95,147 in 1906-07 increasing by degrees yearly to Rs. 1,02,019 in 1915-16. In addition to the revenue proper, a cess of one anna per rupee is to be levied, and the proceeds are to be devoted to the pay of the land record establishment, the maintenance of schools, the upkeep of roads, etc. Further the village headman is to receive six pies per rupee on the revenue collected and credited to the State by him, this commission being recoverable from the *ryots*. The revenue and cess are payable in two instalments (three-fourths on or before the 1st January and the rest by the 1st June) in the surveyed villages, and in one lump sum (on or before the 1st January) in the Bhil villages where spring crops are seldom grown. Various concessions are to be allowed to cultivators constructing new wells or tanks, or repairing old ones.

The miscellaneous revenue is derived chiefly from duty and license-fees for the preparation and vend of country liquor (about Rs. 10,000) and from the sale of court-fee stamps (Rs. 1,000). The export duty on opium and the import duty on salt are included under customs receipts.

The only municipality in the State is at the capital and it was constituted in 1904. The committee consists of five members, all nominated by the *Darbār*, and the *Kāmdār* is the President. The income, derived mainly from a *chungi* or octroi tax, amounted to

MISCELLANEOUS REVENUE.

MUNICIPAL

\* A *thok* is a division, and a *patti* a subdivision of a village.

Rs. 1,119 in 1904-05 and to Rs. 4,743 in 1905-06, and is devoted to sanitation and lighting.

**Public Works.** The Public Works department is in its infancy and consists of a small staff costing about Rs. 1,500 a year. Its chief duties at present are to carry out repairs to State buildings and tanks as, owing to financial difficulties, no original works of any magnitude can be attempted. The ordinary annual allotment is about Rs. 7,000, and the actual expenditure in 1905-06 was Rs. 8,404.

**Army.** In Malcolm's time (about 1820), the army consisted of 1,389 men, namely 302 Rājput cavalry and 1,087 infantry of whom about one-fourth were Musalmāns. Fifty years later the total strength was about 500, including forty mounted men but excluding the *jāgīrdārs'* contingents, and the annual cost Rs. 39,000. Shortly after the State came under management, the army, which had for many years contained a large number of foreigners such as Wilayatis and *lādāks*, payment had been forbidden by the treaty : only a few palace-guards were retained, foot-soldiers supplied by the *jāgīrdārs*. The State possesses five serviceable and two unserviceable pieces of ordnance, but maintains no gunners.

**Police.** Police duties were till quite recently performed by the so-called army above described, and there was no security of either life or property. It was at once recognised in 1902 that the reorganisation of the police was one of the most urgently needed reforms, and this was carried out in the following year. The force now numbers about 180 of all ranks, including a Superintendent (who is also the head of the police in Dūngarpur), an Inspector, five *thānādārs* and fifteen mounted constables, and costs about Rs. 22,000 a year. There is thus one policeman to every nine square miles of country and to every 829 inhabitants (excluding the estate of Kushālgarh). The men are mostly Muhammadans whose forefathers settled here years ago, but a few Bhils and Hindus are recruited; they wear uniform, are armed with Martini-Henry smooth-bore rifles, and are being taught the elements of drill. The force has only been in existence for three years, but there has been a marked decrease in crimes of violence, and an almost entire cessation of complaints on the part of neighbouring States in whose territories the depredations of the Bānswāra Bhils were formerly notorious.

**JAIL.** The State possesses one jail (at the capital) which has accommodation for fifty-four convicts and fourteen under-trial prisoners and has been repeatedly condemned as unsuitable and insanitary. Some improvements have been carried out during the past year, and a new building is to be provided as soon as funds are available. Returns have only been received since 1894 and the results are shown in Table No. XXXVII in Vol. II. B. The rate of mortality has in several years been appallingly high, but in 1900 and 1902 was largely due to the effects of famine on the prisoners before conviction. The cost of maintenance was Rs. 1,838 in 1904-05 and Rs. 2,012 in 1905-06; there are no jail industries. In the districts, lockups, capable of





accommodating about ten under-trial prisoners each, are maintained at three places.

At the last census, 3,636 persons or 2·19 per cent. of the people (namely 4·28 per cent. of the males and 0·15 per cent. of the females) were returned as able to read and write. Thus, in regard to the literacy of its population, Bānswāra stood seventeenth among the twenty States and chiefships of Rājputāna. Thirty per cent. of the Jains, ten of the Musalmāns and three per cent. of the Hindus could read and write, while, among the 104,582 Animists, two men claimed to be literate in Hindī, and both belonged to Kushālgarh.

The late chief took no interest whatever in education, and the only school kept up by the Darbār was at the capital; it was established about 1868, and a little instruction in Hindī was imparted by a Gujarātī Brāhman whose monthly pay was Rs. 9 or 10. In 1902 an English class was started, and the institution now aims at teaching up to the Middle standard. In the same year, small vernacular schools were opened at Bhungra, Ghātol and Kālinjara, and others have been added subsequently. Including one school maintained by the Rao of Garhi and another by the Rao of Kushālgarh, the State now possesses fourteen educational institutions (one anglo-vernacular middle and thirteen vernacular primary) with 633 boys on the rolls and a daily average attendance during 1905-06 of 439 students. The expenditure by the Darbār on education has increased from Rs. 400 in 1903-04 to Rs. 1,358 in 1905-06.

Two medical institutions are maintained, namely one at the capital by the Darbār and the other at Kushālgarh by the Rao of that estate; the former alone has accommodation for indoor patients. The hospital at the capital dates from August 1870, and the dispensary at Kushālgarh from 1880, but in the case of the latter, returns are available only since 1895. Both institutions are popular, and a reference to Table No. XXXVIII in Vol. II. B. will show that 18,664 cases were treated and 328 operations were performed in 1905.

Vaccination is nowhere compulsory and, though apparently popular in Kushālgarh, is very backward in Bānswāra proper. A vaccinator was sent here in the season of 1860-61 but absconded in a few days; another attempt to introduce vaccination was made in 1872 but, as very little work was done, operations ceased in 1879 and were not resumed till 1887, since when the Darbār has continuously employed one vaccinator. The number of successful vaccinations in Bānswāra proper has varied from 41 in the years 1889-90 and 1894-95 to 408 in 1905-06, and even in the year last mentioned less than three per mille of the population were successfully vaccinated. On the other hand in the Kushālgarh estate, which contains less than one-ninth of the population of Bānswāra and has proportionately more Bhils, the yearly average number of successful vaccinations has been 623, and the ratio per mille of the inhabitants successfully vaccinated has ranged between 10 in 1899-1900 and 41 in 1902-03. The annual expenditure on medical institutions including vaccination is about Rs. 1,700 by the Darbār and Rs. 600 by the Kushālgarh estate.

EDUCATION.

MEDICAL.  
Hospitals.

Vaccination.

Sale of  
quinine.

Quinine is sold at the post offices, but there is not much demand for it. In 1905-06, only 38 packets (of 7-grain doses) were sold at Bānswāra and 20 at Kūshālgār, the price being one pice per packet.

SURVEYS.

The State was topographically surveyed by the Survey of India between 1879 and 1882, and the area, as calculated in the Surveyor General's office by planimeter from the standard sheets, is 1,946 square miles, namely Bānswāra proper 1,606 and Kūshālgār 340 square miles. A cadastral survey was carried out with the plane-table in 186 of the *khālsā* villages in 1904-05 in connection with the settlement recently introduced.





## CHAPTER VI.

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### MISCELLANEOUS.

**Arthuna.**—A small village in an estate of the same name, held by one of the first class nobles who is styled Thākur and is a Chauhān Rājput. It is situated in 23° 30' N. and 74° 6' E., about twenty-four miles west of Bānswāra town. The place is remarkable only as possessing the remains of about a dozen Hindu and Jain temples of the eleventh and twelfth centuries, some of which still show fine carving. In one of them, dedicated to Siva and called the Mandanesh or Mandlesar temple, two inscriptions were found a few years ago by Pandit Gauri Shankar of Udaipur and they are dated 1080 and 1100 respectively. They tell us that the old name of Arthūna was Uchhunak Nagar or Pātan, an extensive city and the capital of the Paramāra chiefs of Bāgar (or the territory now called Bānswāra and Dūngarpur). The small State of Sūnth in the Rewa Kāntha Agency is still held by a descendant of this family. The Paramāra chiefs of Bāgar were of the same stock as those of Mālwā, being descended from Dambar Singh, the younger son of Vākpati I and the brother of Bairi Singh II of Mālwā. Dambar Singh received an estate in Bāgar and was succeeded by his son, Kanak Deo, who was killed fighting for his cousin Harshadeva of Mālwā against the Rāshtrakūta king, Khottiga, whose capital was Mānyakheta in the Deccan. Kanak Deo's successors were Chandap, Satya Rāj, Mandan Deo, Chāmunda Rāj and Bijai Rāj, and of these, Chāmunda Rāj built the Mandanesh or Mandlesar temple in 1080, calling it after his father, while Bijai Rāj, the inscription tells us, was alive in 1100.

**Banswara Town.**—The capital of the State of the same name, situated in 23° 33' N. and 74° 27' E., about forty-two miles from Nāmli and Ratlām stations on the Rājputāna-Mālwā Railway. The Kāgdi stream, a tributary of the Chāp, flows immediately to the north. The population at the three enumerations was 7,908 in 1881; 8,234 in 1891; and 7,038 in 1901; in the year last mentioned nearly sixty per cent. of the inhabitants were Hindus and twenty-eight per cent. Musalmāns.

The town was founded about 1530 by Jagmāl, the first chief of Bānswāra, and is said to have been named after a Bhil, Vāsna or Wāsna, whom he defeated and killed. It is surrounded by a wall which, except on the south, is in very fair repair, and contains an extensive bazar, a combined post and telegraph office, a jail, an anglo-vernacular school and a small hospital. The municipality has already been noticed. A fair, called the Rāj Rājeshwar, is held here annually in October and lasts for about a fortnight; it is attended by about

2,000 visitors, and opium, Bombay wares, dates, cocoanuts, grain, *ghat* and tobacco are sold or exchanged.

The palace stands on rising ground to the south, 740 feet above sea-level, and is surrounded by a high loopholed wall with three gates. On the crest of a low ridge in the vicinity is a double-storied building called the *Shahi Bilas*, from which a fine view is obtainable. To the east among the low hills lies the Bai *Tal* or lady's lake, on the embankment of which is a small summer palace, while in a garden about half a mile distant are the *chhatris* or cenotaphs of the rulers of the State. Some old ruins on the top of a hill two miles to the south are said to be the remains of a palace which was the residence of Jagmūl; traces exist of a fortified gateway, of a wall skirting the ridge, and of a brick building with vaulted roof, but the whole place is choked up with weeds and undergrowth.

**Garhi.**—The chief place of an estate of the same name, situated close to the left bank of the Chāp river in 23° 35' N. and 74° 9' E., about twenty miles west of Bānswāra town. Population (1901) 1,492. A post office and vernacular school are maintained here.

The estate consists of 167 villages which in 1901 contained 17,453 inhabitants, of whom nearly fifty-six per cent. were Bhils and thirty-seven per cent. Hindus. It is held by one of the first class nobles who has the title of *Rao* and is a *Chauhan Rājput*; the annual income is about Rs. 40,000, and a tribute of Rs. 1,500 is paid yearly to the *Darbār*. The *Rao* also holds some villages in Dūngarpur worth about Rs. 3,300 a year. The Garhi family, which was for many years the most powerful and influential in Bānswāra, is of comparatively recent origin in the State. The first of the line, *Agar Singh*, came from Thākarda in Dūngarpur towards the middle of the eighteenth century and received from Rāwal *Udai Singh II* the village of *Wasi* in *jāgīr*. His son and successor, *Udai Singh*, commanded the Bānswāra troops when they wrested the district of Chilkāri or Shergarh from the neighbouring State of Sūnth, and for his services on that occasion, the tract was bestowed on him. For assistance given in reducing to subjection certain mutinous members of the Rāwal's family, *Udai Singh* also received Garhi, Nawagaon and other villages. He was succeeded by *Arjun Singh* who, for services rendered in expelling the *Marāthās* from Dūngarpur, was rewarded by the chief of that State with a grant of some villages. *Malcolm* describes him as "the first lord in Bāgar and long, from personal character and rank, nearly on a level with his princes (for he possesses lands and owes allegiance to both the Rāwals of Dūngarpur and Bānswāra); but he has never assumed a higher title than Thākur, probably from his being of a different tribe." *Arjun Singh's* successor, *Ratan Singh*, was the father-in-law of *Mahārānā Shambhu Singh* of Udaipur from whom he received the title of *Rao* in 1872; this gave offence to *Mahārāwal Lachhman Singh* as his permission had not been asked for, but he acknowledged the title two years later. *Ratan Singh* was *Kāmdār* of Bānswāra from 1874 to 1876, and died shortly afterwards. The subsequent *Raos* have been *Gambhir Singh* (died 1889),





Sangrām Singh (died 1905) and Rai Singh. The last named is a minor (born in 1887) and comes from the Gāmra family, an offshoot of the Thākarda house in Dūngarpur. He is completing his education at the Mayo College at Ajmer, and his estate, which is heavily encumbered with debt, is under management.

**Kalinjara.**—A village situated on the right bank of the Hāran stream, a tributary of the Anās, in 23° 21' N. and 74° 19' E., seventeen miles south-west of Bānswāra town. It was formerly a place of considerable trade carried on by Jain merchants till driven away by Marāthā freebooters, and was till recently the headquarters of the southern of the two subordinate *tahsīls* into which the State was divided; there is a small vernacular school here. The village, however, is remarkable only as containing the ruins of a fine Jain temple, described by Heber as being built on a very complicated and extensive plan. It is covered with numerous domes and pyramids and divided into a great number of apartments, roofed with stone, crowded with images, and profusely embellished with rich and elaborate carvings. In one of the shrines, Heber wrote, is "an altar with a large painting over it, much defaced, of a colossal head with a beard and flowing locks and, so far as can be judged, a very venerable expression of countenance. This, as well as I can recollect, is different from anything which I saw at Benares and may perhaps belong to some mystery which they did not think fit to disclose to persons of a different religion." Again, "on each side of the doors of the different small sanctuaries are figures of men with large staves in their hands, naked except a cloth round the waist, with very bushy hair and a high cylindrical cap, such as is not now worn in India but which exactly resembles that seen on the ancient figures at Persepolis and elsewhere in Persia." The temple possesses three inscribed slabs which, however, have not yet been deciphered.

**Kushalgarh.**—An estate or petty chieftainship in the south and south-east of the Bānswāra State; it is bounded on the south-west by Jhālod; on the south by Jhābua and a portion of the Petlāwad *pargana* of Indore; on the east by an outlying tract of Sailāna and by Ratlām; and on every other side by Bānswāra proper; its area is 340 square miles. In physical aspects it is not dissimilar to Bānswāra, being for the most part hilly and well-wooded; the highest peak (in the extreme north) is just under 2,000 feet. The estate consists of 257 villages with a population in 1901 (when the first complete census was taken) of 16,222, of whom more than seventy-one per cent. were Bhils and twenty per cent. Hindus. Next to the Bhils, the most numerous castes are Labhānās, Mahājans, Brāhmans and Rājputs. The annual income and expenditure are at present about the same (Rs. 37,000) and, owing to recent famines, the debts amount to nearly a year's revenue. As in Bānswāra, Imperial currency has been introduced as the sole legal tender since July 1904. There has been no revenue survey or settlement here; and an annual assessment is made according to the state of the crops and the area under cultivation. The territory is divided into two *tahsīls*, Kushālgarh and Pātan,

and there are three *thānas* and several subsidiary outposts. The police force numbers 63 of all ranks, including twelve mounted men; and a post office, a small prison, a vernacular school and a dispensary are maintained at the village of *Kushālgarh*, where the *Rao* resides.

The estate is of some political interest in consequence of the position of its holder relative to the chief of *Bānswāra*. The family belong to the Rāthor clan of Rājputs and claim descent from *Jodha*, who founded *Jodhpur* city in 1459. Towards the end of the sixteenth century, one Māldeo migrated from *Jodhpur* and acquired lands near *Raoti*, now in the *Sailām* State to the east; he was succeeded by his eldest son, Rām Singh, who had thirteen sons styled Rāmīwat, a titular appellation of the *Kushālgarh* house to the present day. Rām Singh was killed about 1631 in a fight between the *Chauhāns* of *Bānswāra* and the Rāthors regarding the succession to the *gaddi* of *Bānswāra*, which was in dispute between the son of a *Chauhān* and of a Rāthor Rāni—the latter eventually gaining the day—and was succeeded by his third son, *Jaswant Singh*, who was in turn followed by his eldest son, *Amar Singh*. He obtained an estate, called *Khera*, of about sixty villages in *Ratlām*, which is still held by his descendants and for which an annual tribute of Rs. 600 is paid to that *Darbār*, and he was killed in an engagement with the troops of *Aurangzeb*. His brother *Akhai Rāj* succeeded him and, according to some authorities, conquered the country now called *Kushālgarh* from a *Bhil* chieftain named *Kushla* in 1671, but others say that the territory was taken by *Kushāl Singh* (who was chief of *Bānswāra* at this time) and that he gave it to *Akhai Rāj* as a reward for his services during the campaign. Whichever version be correct, there is no doubt that a portion of this estate, notably the tract called *Tāmbesra* in the north-west, was granted in *jāgīr* by a chief of *Bānswāra* and that a yearly tribute of Rs. 550 is paid therefor. The subsequent *Thākurs* (as they were then called) were *Ajab Singh*, *Kalyān Singh*, *Kināt Singh*, *Dal Singh*, *Kesī Singh*, *Achāl Singh*, *Bhagwant Singh* and *Zalim Singh*, and the last obtained from *Mahārānā Bhim Singh* of *Udaipur* the title of *Rao*, since enjoyed by his successors, *Hamir Singh*, *Zorāwar Singh* (died in 1891) and *Udai Singh* (the present *Rao*, born in 1855).

The dispute between the *Rao* and the late chief of *Bānswāra* in 1866, and the mode in which it was settled have been mentioned at pages 164-65 *supra*. It will suffice here to say that, in consequence of frequent attempts on the part of *Mahārāwal Lachhman Singh* to claim rights over this estate to which he was not entitled, *Kushālgarh* was finally declared to be practically independent of *Bānswāra* for all purposes other than the payment of tribute and personal attendance on certain occasions, such as the installation of the *Mahārāwal* or marriages in his family. The *Rao*'s position may, therefore, be described in general terms as that of a mediatised or guaranteed feudatory; he pays tribute to *Bānswāra* through, and corresponds on all matters direct with, the Assistant\* to the Resident in *Mewār*. He exercises

\* Now styled Political Agent, Southern Rājputāna States.





civil and criminal powers in his own estate, but the proceedings in all heinous cases have to be submitted to the Assistant Resident,\* while sentences of death, transportation and imprisonment for life are subject to the confirmation of the Governor General's Agent in Rājputāna. On the succession of a new Rao, the ceremony of girding on the sword (*talwār bandhāī*) is performed by the Rājā of Jhābua (also a Rāthor), who attends at Kushālgarh for the purpose.

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\* Now styled Political Agent, Southern Rājputāna States.



PART V.

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THE BHILS.



## PART V.

### THE BHILS.

The name Bhil is by some derived from the Dravidian word for a bow, which is the characteristic weapon of the tribe, and by others from the root of the Sanskrit verb meaning "to pierce, shoot or kill," in consequence of their proficiency as archers.

There are numerous legends regarding the origin of these people. According to one, Mahādeo, sick and unhappy, was reclining in a shady forest when there appeared before him a beautiful woman, the first sight of whom effected a complete cure of all his ailments. An intercourse between the god and the strange female was established, the result of which was many children; one of the latter, who was from infancy distinguished alike by his ugliness and vice, slew his father's favourite bull and for this crime was expelled to the woods and mountains, and his descendants have ever since been stigmatised with the names of Bhil and Nishāda, terms that denote outcastes. Another version is that the first Bhil was created by Mahādeo by breathing life into a doll of clay; while the *Bhāgavat Purān* says that the tribe is descended from a mythical Rājā called Vena, the son of Anga, who ruled his people with a rod of iron, compelled them to worship him, prohibited the performance of *yajna* and other religious ceremonies, and generally so exasperated the Rishīs (sages) that they killed him by *mantras* (incantations). There being no one to succeed him as ruler, the country became greatly disturbed and, to restore order, the Rishīs begat from Vena's dead body a dwarfish person who came to be known as Nishāda; he is described as being in colour as dark as the crow; his limbs were too small, his cheek-bones prominent, his nose flat, and his eyes blood-red, and his descendants lived in the mountains and jungles.

The Bhils seem to be the *Pygmies* of Ctesias (400 B.C.), who described them as black and ugly, the tallest being only two ells high; their hair and beards were so long that they served as garments, and they were excellent bowmen and very honest. In the *Adi Parva* of the *Mahābhārata*, mention is made of a Nishāda or Bhil, Eklavya, who had acquired great mastery over the bow by practising before a clay image of Dronāchārya, the tutor of the Pāndavas, and who, on the request of Arjuna, one of the five brothers, unhesitatingly cut off his right thumb and presented it to him as a *dakshina* (fee). The tribe has also been identified with the *Poulindai* and *Phyllite* of Ptolemy (150 A.D.), but the name by which they are at present known cannot be traced far back in Sanskrit literature, the term "bhilla" seeming to occur for the first time about 600 A.D.

Early  
habitations.

The Bhils are among the oldest inhabitants of the country and are said to have entered India from the north and north-east several hundred years before the Christian era, and to have been driven to their present fastnesses at the time of the Hindu invasion. Colonel Tod, however, seems to scout the idea of their having come from a distance; he calls them Vanaputras or children of the forest, "the uncultivated mushrooms of India, fixed, as the rocks and trees of their mountain wilds, to the spot which gave them birth. This entire want of the organ of locomotion, and an unconquerable indolence of character which seems to possess no portion of that hardiness which can brave the dangers of migration, forbid all idea of their foreign origin and would rather incline us to the Monboddo theory that they are an improvement of the tribe with tails. I do not reckon that their raids from their jungle-abodes in search of plunder supply any argument against the innate principle of locality. The Bhil returns to it as truly as does the needle to the north; nor could the idea enter his mind of seeking other regions for a domicile."

So far, however, as Rājputāna is concerned, it may be asserted that, prior to the Rājput conquest, the tribe held a great deal of the southern half of the Province. The annals of Mewār, for example, frequently mention the assistance rendered by the Bhils to the early Gahlot rulers; the towns of Dūngarpur, Bānswāra, and Deolia (the old capital of Partābgarh) are all named after some Bhil chieftain who formerly held sway there; and the country in the vicinity of Kotah city was wrested by a chief of Būndi from a community of Bhils called Koteah. Lastly, it is well known that in three States, (Udaipur, Bānswāra and Dūngarpur), it was formerly the custom, when a new chief succeeded to the *gaddi*, to mark his brow with blood taken from the thumb or toe of a Bhil of a particular family. The Rājputs considered the blood-mark to be a sign of Bhil allegiance, but it seems to have been rather a relic of Bhil power. The Bhils were very persistent in keeping alive the practice, and the popular belief that the man from whose veins the blood was taken would die} within a year failed to damp their zeal; the Rājputs, on the other hand, were anxious to let the practice die out as they shrank, they said, from the application of the impure Bhil blood, but the true ground of their dislike to the ceremony was probably due to the *quasi*—acknowledgment which it conveyed of their need of investiture by an older and conquered race. In Udaipur the right of giving the blood was originally accorded to a family living at Oghna in the Hilly Tracts, in recognition of services rendered to Bāpā Rāwal in the eighth century, and is said to have been enjoyed by it till the time of Rānā Hamir Singh in the fourteenth century, when the custom ceased. In Dūngarpur the Balwaia sept possessed the right, and is believed to have exercised it till fairly recent times.

Present  
strength and  
distribution

The Bhils of Rājputāna were counted for the first time in 1901, when they numbered 339,786 (males 175,116 and females 164,670) or about 3½ per cent. of the entire population. Numerically they stand eighth among the 365 ethnic groups recorded at the census, and are





outnumbered only by the Brāhmans, Jāts, Mahājans, Chamārs, Rājputs, Mīnās and Gūjars. They are to be found in every State except Alwar, Bharatpur, Dholpur and Karauli, and the petty chiefship of Lāwa, but are most numerous in the south, as the following table shows :—

Name of State.	Number of Bhils.	Percentage of total population.
Udaipur	118,138	About 11
Bānswāra	104,329	„ 63
Jodhpur	37,697	„ 2
Dūngarpur	33,887	„ 34
Kotah	12,603	„ 2
Partābgarh	11,513	„ 22
Sirohi	10,372	„ 7

The tribe is subdivided into a large number of clans, some based on reputed common descent, and others apparently huddled together as a group by simple contiguity of habitation or by the banding together of neighbours for plunder or self-defence; the members of each subdivision reside for the most part in separate *pāls* or villages and do not intermarry. From the Hilly Tracts of Mewār sixteen distinct clans have been reported, from Dūngarpur twenty-six, from Partābgarh thirty-seven, and from Jodhpur fifty-eight. Some call themselves *ujlā* or pure Bhils, but they are few in number; they are supposed not to eat anything white in colour, such as a white sheep or goat, and their grand adjuration is "By the white ram!" Others claim descent from almost every clan of Rājput and prefix the name thereof, e.g., Bhāti, Chauhān, Gahlot, Makwāna, Paramāra, Rāthor and Solanki. Each clan, and indeed each village, has its leader or headman, usually termed *gameti*.

The Bhils have, by the various changes in their condition, been divided into three classes which may be denominated the village, the cultivating, and the wild or mountain Bhil. The first consists of those who, from ancient residence or chance, have become inhabitants of villages in the plains (though usually near the hills), of which they are the watchmen and are incorporated as a portion of the community. The cultivating Bhils are those who have continued in their peaceable occupations after their leaders were destroyed or driven by invaders to become desperate freebooters. Specimens of these two classes are to be found in almost every State. The third class, that of the wild or mountain Bhil, comprises all that part of the tribe

Clans.

Three ma  
classes.

which, preferring savage freedom and indolence to submission and industry, has continued more or less to subsist by plunder, and its home is the south of Rājputāna. Each group alternately decreases or increases in number according to the fluctuations in the neighbouring governments; when these have been strong and prosperous, the village and cultivating Bhils have drawn recruits from their wilder brethren, while weakness, confusion and oppression have had the usual effect of driving the industrious of the tribe to desperate courses; but amid all changes, there is ever a disposition in each branch of the community to reunite, and this is derived from their preserving the same usages and the same form of religion.

The Bhils, as a whole, have always been lawless and independent, fond of fighting, shy, excitable and restless. Believing themselves doomed to be thieves and plunderers, they were confirmed in their destiny by the oppression and cruelty of their rulers. The common answer of a Bhil, when charged with robbery, was "I am not to blame; I am Mahādeo's thief." The Marāthās treated them like wild animals and ruthlessly killed them whenever encountered; if caught red-handed committing serious crimes, they were impaled on the spot or burnt to death, chained to a red-hot iron seat. About the time of our treaties with the Rājput chiefs, the wilder Bhils in the Mewār Hilly Tracts and Bānswāra and Dūngarpur gave much trouble by their claim to levy blackmail throughout their country and their inveterate habits of plundering. It was difficult either to pursue them into their fastnesses or to fix the responsibility on the State to which they belonged territorially, expeditions sent under British officers against them rarely effected anything permanent, while the Darbārs were only strong enough to oppress and exasperate them, without subduing them.

Since the intervention of the British Government about 1824, followed some sixteen years later by the establishment of the Mewār Bhil Corps, these people have been treated with kindness and are now fairly pacified; the measures by which they were gradually reclaimed form some of the most honourable episodes of Anglo-Indian rule. In the Mutiny of 1857 the only native troops in Rājputāna that stood by their British officers were the Merwāra Battalion (now the 44th Merwāra Infantry), the Bhil companies of the Erinpura Irregular Force (now the 43rd Erinpura Regiment), and the Mewār Bhil Corps; service in the latter has for many years been so popular that the supply of recruits always exceeds the demand. It must not be supposed that the Bhils have altogether given up their predatory and quarrelsome habits; they still lift cattle and abduct women, and these actions give rise to retaliatory affrays which are occasionally serious. In times of famine and scarcity, or when their feelings have been aroused by some injudicious act on the part of their ruler, they are also still inclined to take the law into their own hands, but the bad characters and professional robbers are now distinctly in the minority. Many are peaceful, if unskilful and indolent, cultivators, and earn a respectable livelihood as such, or by cutting and selling grass, manufacturing rude baskets, cleaning cotton, or serving as *shikāris*,

Occupations  
in the past.

Reclamation.





guides, and messengers. The Mewār Bhil Corps contains a body of loyal and obedient soldiers, and the pensioners of the corps have, by their influence, done much to keep their wild brethren in order.

Some of the characteristics\* of the tribe have already been mentioned, such as lawlessness, independence, shyness, etc. ; to these we may add truthfulness, hospitality, obedience to recognised authority, and confidence in and respect for the *Sarkār* (the British Government). As regards truthfulness, it is said that those who live in the wilder and more inaccessible parts never lie, while those who have come into contact with the civilisation of towns and larger villages soon lose this ancient virtue. If, however, a Bhil pledges protection, he will sacrifice his life to redeem his word ; the traveller through his passes has but to pay the customary toll, and his property and person are secure, and any insult or injury by another will be avenged. The Bhil's obedience to recognised authority is absolute, and Tod relates how the wife of an absent chieftain procured for a British messenger safe conduct and hospitality through the densest forests by giving him one of her husband's arrows as a token. The same writer tells us that in the conflicts between the Rānās of Mewār and the emperors of Delhi, "the former were indebted to these children of the forest for their own preservation and, what is yet more dear to a Rājput, that of their wives and daughters from the hands of a foe whose touch was pollution." Again, in more recent times when Udaipur city was besieged by Sindhia, "its protracted defence was in a great measure due to the Bhils who conveyed supplies to the besieged across the lake."

The principal failing of the tribe is an inordinate thirst for liquor, which is very much *en evidence* on all occasions such as births, betrothals, marriages, deaths, festivals and *panchāyats*. Their quarrels begin and end in drunken bouts ; no feud can be stanchéd, no crime forgiven but at a general feast. The common and popular fine for every offence is more liquor to protract their riotous enjoyment which sometimes continues for days.

The women are said to have considerable influence in the society, and in olden days were noted for their humane treatment of such prisoners as their husbands and relatives brought in ; they are generally very particular in their relations with the opposite sex after marriage, but not so usually before. The fine for the seduction of a virgin is about Rs. 60 which is given to her parents, and the man is compelled to marry the girl. Such cases are always adjudicated by a *panchāyat*.

The Bhils are very superstitious, and wear charms and amulets on the right forearm to keep ghosts and spirits at a distance. They also religiously believe in witchcraft, and there are *bhopas* or witch-finders in many of the large villages, whose duty it is to point out the woman

Characteristics.

Superstitions.

\*About thirty years ago, a native student in an examination for a University degree described the tribe thus :—The Bhil is a very black man, but more hairy. He carries in his hand a long spear, with which he runs you when he meets you, and afterwards throws your body into the ditch. By this you may know the Bhil.

who has caused the injury. Before a woman is swung as a witch, she is compelled to undergo some sort of ordeal, the primitive judge's method of referring difficult cases to a higher court for decision. The ordeal by water is most common. Sometimes the woman is placed in one side of a bullock's pack-sack and three dry cakes of cow-dung in the other; the sack is then thrown into the water, and if the woman sink, she is no witch, while if she swim, she is. Here is a description of a water test taken not many years ago from the mouth of an expert *bhopa* who got into trouble for applying it to an old woman. "A bamboo is stuck up in the middle of any piece of water. The accused is taken to it, lays hold of it, and by it descends to the bottom. In the meantime one of the villagers shoots an arrow from his bow, and another runs to pick it up and bring it back to the place whence it was shot. If the woman is able to remain under water until this is done, she is declared innocent; but if she comes up to breathe before the arrow is returned into the Bowman's hand, she is a true witch and must be swung as such." In the case from which this account is taken, the woman failed in the test and was accordingly swung to and fro, roped up to a tree, with a bandage of red pepper on her eyes. It is obvious, however, that this kind of ordeal, like almost all primitive modes of trial, is contrived so as to depend for its effect much upon the manner in which it is conducted whereby the operator's favour becomes worth gaining. A skilful archer will shoot just as far as he chooses, and the man who runs to recover the arrow can select his own pace.

Another form of trial is by sewing the suspected one in a sack which is let down into water about three feet deep. If the person inside the sack can get her head above water, she is a witch. An English officer once saved a woman from ducking to death by insisting that the witch-finder and the accusers generally should go through precisely the same ordeal which they had prescribed. This idea hit off the crowd's notion of fair play, and the trial was adjourned *sine die* by consent. Another ordeal is by heat as, for instance, the picking of a coin out of burning oil; but the question extraordinary is by swinging on a sacred tree or by flogging with switches of a particular wood. The swinging is done head downwards from a bough and continues till the victim confesses or dies; if she confesses, she is taken down and either killed with arrows or turned out of the village. In 1865 a woman suspected of bringing cholera into a village was deliberately beaten to death with rods of the castor-oil tree, which is said to be excellent for purging witchcraft. It is not unusual to knock out the front teeth of a notorious witch, the practice being seemingly connected with the belief that witches assume animal shapes.

Cases of witch-swinging are nowadays rare, but a bad one was reported from Bānswāra three years ago. A Bhil's son being ill, a *bhopa* was consulted as to the cause, and he accused two women, both Bhil widows. They were swung up and, though both protested innocence, were beaten on the buttocks, thighs and breasts with a burning stick, liquor was put in their mouths and red pepper in their eyes.





One of them died within a few hours, but the other, who had been less severely treated, was alive when cut down and eventually survived. The accuser and witch-finder were transported for life.

Omens are also believed in. For instance, a cat crossing a Bhil's path when starting on any particular business will send him home again at once ; if the *devī* or black sparrow chirp on the left when going out and on the right at reaching the destination, sure success will attend the undertaking. Again, the owl hooting from the same directions and positions as the *devī* augurs good luck ; and similarly, if the *malāre* or the *bharvī* (other kinds of sparrows) chirp on the right at starting and on the left at reaching the destination, the traveller is considered very fortunate. But the chirping or hooting, as the case may be, of these birds, if contrary to what is deemed auspicious, forebodes certain calamity.

The majority of the Bhils confine themselves to the wilder portions of the country, and live in *pāls* or collections of detached huts amongst the hills, each hut standing on a small knoll in the midst of its patch of cultivated land. The *pāls*, which consist sometimes of several hundred huts, cover an immense area and are generally divided into a number of *pārās* or *phalās* (hamlets). The various huts are at some distance from each other, and this mode of living, by preventing surprise, gives these wild people greater security. The jungle on the larger hills in the vicinity is allowed to grow so that, in case of attack, they with their families and cattle can fly to it for cover. Each homestead is complete in itself, consisting of a few huts for the accommodation of cattle or the storage of grain in addition to that used for dwelling purposes, all within a single enclosure. The Bhils make their own houses, the walls being either of mud and stones or bamboos or wattle and daub, while the roofs are now usually of clay tiles, though sometimes of straw and leaves, and in shape like a beehive. The interior is kept neat and clean, and the furniture consists of one or two bedsteads interwoven with bamboo bark, some utensils made generally of clay but rarely of metal, a millstone for grinding corn, and a bamboo cradle.

The apparel of the Bhil in old days was even more scanty than it is now ; his long hair served as a *pagrī* to protect his head from sword-cuts, and to some extent concealed his nakedness, and his only garment appears to have been a pair of short drawers made of the bark of a tree. The petticoat of the female was of the same material, and worn short so as not to impede her progress through the jungle when cutting grass and bamboos, while the numerous metal ornaments on her arms and legs protected her from spear-grass, thorns and the bites of snakes. Nowadays the ordinary Bhil wears a dirty rag round his head and a loin-cloth of limited length ; his hair is either partly plaited and fastened with a wooden comb, or is allowed to fall in unkempt masses over his shoulders. He is very fond of earrings, and the whole lobule of the ear is often bored along the edge and loaded with little rings, but the favourite ornament is a large ring which passes behind the ear from top to bottom. The richer men

Habitations.

Dress.

wear, besides *pagrī* and *dhotī*, a short jacket (*angarkhā*), and carry a piece of cloth, which can be used as a *kamarband*, and, in the cold weather, a blanket; they are fond of jewellery and, prior to the recent famines, silver waist-belts are said to have been by no means rare among the headmen. Those who can afford it possess guns and swords, but the national weapons are bows and arrows. The bow is made entirely of bamboo except two links of gut to which is attached the string, likewise made out of split bamboo; the arrow is a reed tipped with an iron spike, and the quiver a piece of strong bamboo matting.

The women wear the usual skirt, bodice and sheet, the colour of which is, in the case of widows, always black; some of them deck themselves with the lac and glass bangles of the poorer Hindus, but their peculiar ornaments are of brass. Four rings of this metal are generally seen on each arm and leg, and the married women also wear a W-shaped anklet. In some parts, women of rank can be distinguished by the number of rings on their legs which often extend up to the knee. Children are kept without dress almost to the age of puberty.

#### Food.

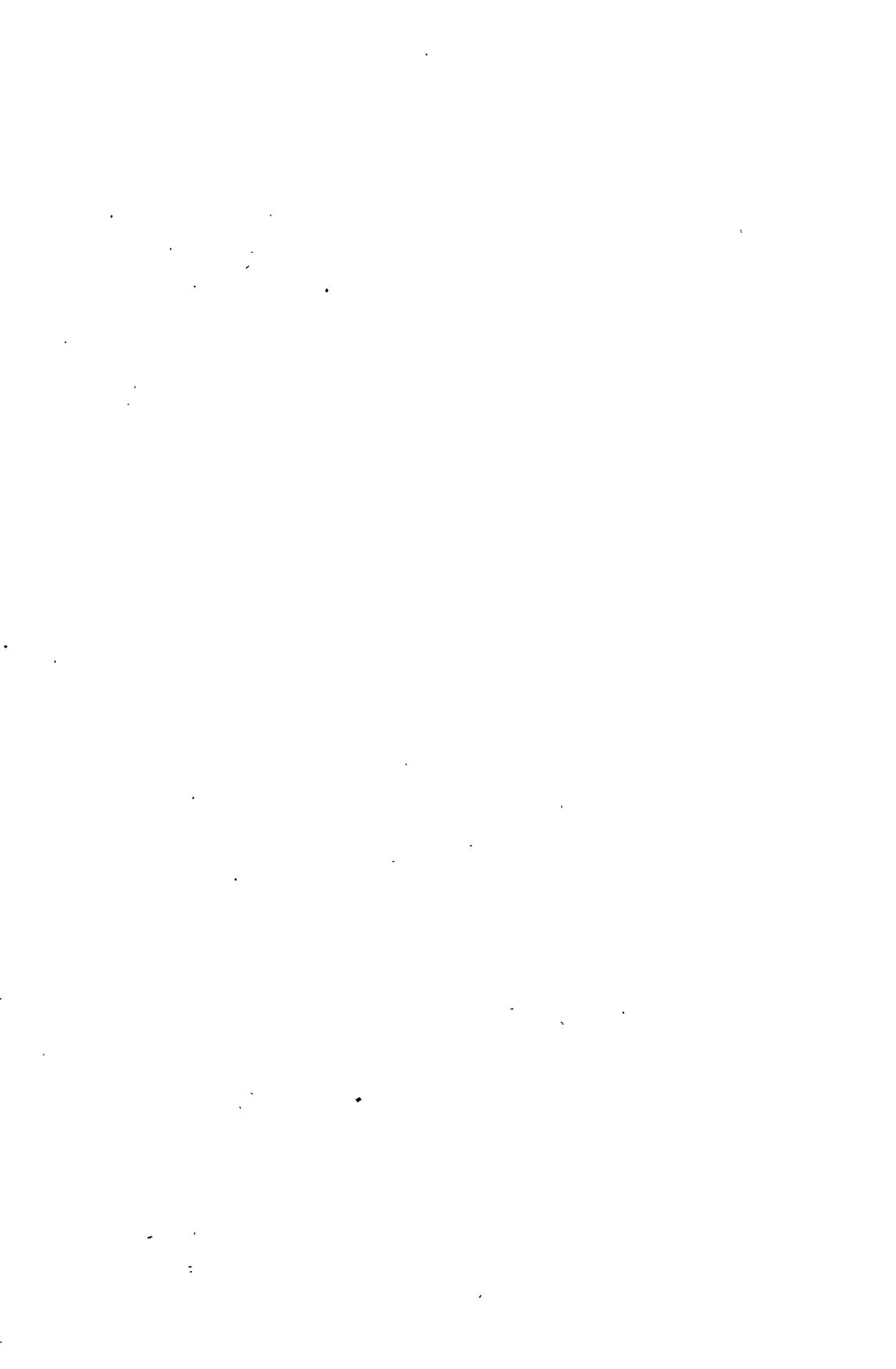
Tod writes that the Bhil's stomach "would not revolt at an offal-feeding jackal, a hideous guana or half-putrid kine," and this might be the case even at the present day if the Bhil were actually starving, but not under ordinary circumstances. The tribe is doubtless not very particular as to its food, but there are reported to be certain things which it will not touch, e.g. the flesh of the dog, the Bhil's constant companion in the chase; or of the monkey (universally worshipped in the form of Hanumān); or of the alligator, lizard, rat or snake. The ordinary food of the people is maize or *jowār*, or the inferior millets, and the products of the forest; they sometimes eat rice, and on festive occasions the flesh of the buffalo or goat. They are without exception fond of tobacco and, as already stated, much addicted to liquor, which is distilled from the flowers of the *mahuā* tree (*Bassia latifolia*) or from the bark of the *babūl* (*Acacia arabica*) or from molasses.

#### Language.

The Bhil languages are imperfectly known, but belong to the Aryan family and *Gū̄arātī*, though they have . . . . . very intelligible nor n . . . . . *n Chāran ri chākri, kain arūn ri rākh, kain Bhil ro gaono, kain Sāthia ri sākh*, which means: Service under a Chāran, the ashes of the *arūn* wood, the songs of the Bhils, and the evidence of a Sāthia (a low caste) are of little consequence.

#### Education.

Education is practically non-existent, but there are a few schools in Udaipur and Dūngarpur at which Bhil children attend, and the recruits of the Mewār Bhil Corps are sent to the regimental school. The last census report does not give the number of literate Bhils, but tells us that only 340 Animists (307 males and 33 females) were able to read and write, and that one of them knew English. As more than ninety-one per cent. of the Animists were Bhils and the remainder consisted mostly of the wilder section of the Minās and the equally backward *Gū̄asias*, it may be said that in 1901, among the Bhils, sixteen





in every 10,000 of the males and two in every 10,000 of the females were literate.

At the last census about 97½ per cent. of the tribe were returned as Animists and the rest as Hindus; the latter belonged to the village or cultivating classes, and were found only in Bikaner, Būndi, Jaipur, Jhālawār, Kishangarh, Shāhpura and Tonk. For census purposes an Animist was one who was not locally acknowledged as either a Hindu, Musalmān, Jain, Pārsi, Christian, or Buddhist, but the process of hinduising has been so long in progress that the distinction between the tribal forms of faith and the lower developments of Hinduism is very faint. The religion of the wild or mountain Bhil may be said to be a mixture of Animism and Hinduism. The former term has already been defined (pages 37-38 *supra*) while the latter has been described as "Animism more or less transformed by philosophy" or as "magic tempered by metaphysics." Hinduism comprises two entirely different sets of ideas; at the one and lower end is Animism, which "seeks by means of magic to ward off or to forestall physical disasters, which looks no further than the world of sense and seeks to make that as tolerable as the conditions will permit," and at the other end is Pantheism, *i.e.* "the doctrine that all the countless deities and all the great forces and operations of nature, such as the wind, the rivers, the earthquakes and the pestilences, are merely direct manifestations of the all-pervading divine energy which shows itself in numberless forms and manners."

Thus, while the Bhils have some dim notions of the existence of a divine being and believe to a certain extent in the transmigration of souls, especially of wicked souls, they are convinced that ghosts wander about and that the spirits of the dead haunt the places occupied by them in their lifetime and will do them harm unless propitiated. The usual symbols of worship are cairns erected on the tops of hills and platforms on which stand blocks of stone smeared with red paint. The cairns are piles of loose stones on which they place rude images of a horse, burn small lamps in fulfilment of vows, and usually hang pieces of cloth; the effigies of the horse have a hole through which the spirits of the deceased are supposed to enter, and travel up to paradise, and on arrival there the animal is made over to propitiate the local deity and swell his train of war-horses. Goats and male buffaloes are sometimes sacrificed as propitiatory offerings to Mātā, the flesh being eaten by the worshippers after that goddess is supposed to be satisfied. Their favourite deities in addition to Mātā, are Mahādeo and his consort Pārbati, Hanumān and Bhairon; in the Hilly Tracts of Mewār and in Dūngarpur many of them have great faith in the idol at the famous Jain shrine of Rakhabh Dev and call the god Kālajī Bāpjī from the colour of the image there. Another popular local deity in Udaipur is Khāgaldeo, probably a form of snake worship, while in parts of Jodhpur the Bhils show much respect to Pābu, (a hero who is said to have performed prodigies of valour and is represented in many temples as riding on a horse with a spear in his hand), and to the Kabīrpanthī Sādhus.

Religion.

## Priesthood.

The Bhils, having no priests of their own, sometimes employ Brāhmans, but usually resort to the *gurus* of the Chamārs, Balais and Bhāmbis who assume the appellations or badges of Brāhmans and attend at nuptial and other ceremonies. They do not adopt *chelās* or disciples, but their office is hereditary and descends from the father to all the sons; they partake both of the food which is dressed and of the cup which flows freely. In Dūngarpur an order of priesthood is said to have been recently started: the priest is styled *Bhagat*, abstains from flesh and wine, and declines to take food from the hand of a Bhil unless he too be a *Bhagat*; his house can be recognised by the flag which is fixed to it.

The minstrels of the tribe are called *kamarias* or *dholis* and assume the garb of the Jogi ascetic. They play on their rude instrument, the guitar, and, accompanied by their wives, attend on the occasion of births, when they sing Bhil hymns to Sitla Mātā, the protectress of infants. The *bhopa* or witch-finder has already been mentioned; he appears to belong to the tribe, and his office is generally hereditary. Ordinarily, he is not much cared for, but when he becomes "possessed," the Bhils obey him and usually give him what he asks for.

## Festivals.

The Holi, Dasahra and Dewāli festivals are all observed, the first especially being the occasion of much drunkenness and excess. It is kept up for ten days or more; dances take place, rude jests are made, and the women frequently, and in places always, stop travellers till they release themselves by paying a fine. At all festivals the men dance a ring-dance called *ghanna* or *gher*. The drummers stand or sit in the centre, and the dancers revolve in a circle with sticks in their hands which they strike alternately against those in front and behind; time is kept with the drum all ~~.....~~ get more excited, the pace increases, long hair falls down, and every now and then himself and indulges in a *pas seul* inside the circle.

All disputes and quarrels are settled by *panchāyats*, whose orders are absolute; the invariable punishment is fine. A man found guilty of treachery is indiscriminately plundered and ejected from the *pāl*, but can re-establish himself by paying the fine awarded by the *panchāyat* in his case. The fine for murder is usually about Rs. 200 (local currency), and until it is paid, a blood feud is carried on between the relatives of the victim and the murderer. Fights between one community or village and another are also indulged in to avenge an affront or to assert some right. Before active measures are taken, the patriarch of the village is consulted and if he decide for war, the *kilkī* or Bhil assembly—a peculiar shrill cry made by patting the mouth with the hand—is sounded, or a drum is beaten, which gathers together all the inhabitants of the *pāl*, male and female, in an incredibly short space of time. Drinking is first indulged in and, when sufficiently excited, they sally forth with the women in front and, on arrival at the opponents' village, an encounter is soon brought about by means of a shower of stones and abusive language. When, however, the parties are actually opposed, the women draw on one side, and the fight

## Settlement of disputes.





commences with bows and arrows ; the women give the wounded drink and assistance. After the battle the usual *panchāyat* assembles, and the feud is generally closed by the payment of a fine, in which case the opposing parties make friends by drinking opium out of each other's hands.

Disputes between the Bhils of one State and those of another in Rājputāna or between Bhils of Rājputāna and those of adjoining portions of Bombay or Central India are decided by Border Courts—a form of tribunal described at page 67 *supra*. Sir Alfred Lyall in his *Asiatic Studies* gives an amusing account of a portion of the proceedings of an imaginary Border Court which is examining the headman of a village regarding a recent foray :—“A very black little man, with a wisp of cloth around his long ragged hair, stands forth, bow and quiver in hand, swears by the dog, and speaks out sturdily : ‘Here is the herd we lifted ; we render back all but three cows, of which two we roasted and ate on the spot after harrying the village, and the third we sold for a keg of liquor to wash down the flesh. As for the Brāhman we shot in the scuffle, we will pay the proper blood-money.’ A slight shudder runs through the high-caste Hindu officials who record this candid statement ; a sympathetic grin flits across the face of a huge Afghān, who has come wandering down for service or gang robbery into these jungles, where he is to the Bhils a shark among small pike ; etc. etc.”

A peculiar beat of the *dhol* or drum (of which there is generally one in every village) announces a birth or, when this is not done, the *gurū* or some other person carries the news to relations and neighbours who assemble at the hut of the parents and present gifts according to their means or wishes. Among some clans the *kamaria* or minstrel attends ; he first places a small figure of a horse at the threshold of the door, and then, taking up his position just outside, sings a hymn to Sītlā Mātā, the goddess of smallpox, who is much dreaded by all the wild tribes. Occasionally an arrow is placed near the babe's bed to ward off the evil influence of devils. On the fifth day a ceremony for propitiating the sun takes place and is attended by relations. Flour is scattered in the yard of the house, and the mother, dressed out in holiday attire, sits facing the east with an arrow in her hand ; she invokes the blessing of the sun on her child, and after the distribution of *rābri* (porridge) and liquor, the gathering disperses. The head of a male child is shaved when he is two or three months old, and the ceremony of naming takes place either as soon after birth as possible or when the baby begins to try and turn of its own accord. Brāhmans are sometimes called in, but the mass of the Bhils never think of his services, and the ceremony is usually performed by the paternal aunt or maternal uncle of the child. The name may be taken from the day of the week, on which the infant was born *e.g.* Dita or Ditya (Sunday), Homla or Homa (Monday), Mangala or Mangali (Tuesday) and so on ; or from the season of the year *e.g.* Vesāt (the rains), or from some shrub *e.g.* Thaura or Thaurī, the beautiful red flowering shrub common in the Hilly Tracts. A child born in times of gladness may be called Motī (pearl) or Rūpa

Customs connected with births.

(silver) or, as a term of affection, Kauta or Kauri (darling). The distinctively Bhil custom of branding male children on the wrist and forearm (without which mark on arrival at Bhagwān's house after death, the Bhil will be punished or refused admittance) takes place at any time from birth till twelve years of age; some of the Bhils in Dūngarpur say that it makes the boy a good long-distance runner. On the first Holi festival after the birth, the maternal uncle brings a goat and some wine and clothes for the infant; the goat is killed and cooked, a morsel of meat and a sip of wine are given to the child, and the relations present share the rest of the repast. The parents also give a feast at this Holi and present clothes to their female relatives.

**The tribe, though not absolutely, group, but those who live in the those who reside in the plains, th**  
On the other hand, the law of exogamy is strictly observed, i.e. a man must not marry within his own clan or *got*, or within two degrees of his maternal and paternal relations, nor is marriage permitted among persons believing in the same goddess, known as the *gotra devī*, but as a rule each clan or group has its own goddess.

**Polygamy.** The marriage of two or more sisters with the same person is permissible, as is polygamy generally; indeed, the latter is not uncommon and is nearly always resorted to if the wife be barren, too ill to attend to housekeeping, or immoral.

**Divorcee.** Divorcees are allowed but are rare. A man wishing to divorce his wife must, in the presence of some of his tribesmen, tear her *sārī* or head-covering breadthwise, loudly proclaiming his intentions; he must bind in the cloth so torn at least one rupee, and the garment is then returned to the woman who carries it about as the charter of her new liberties. If, however, the cloth be torn lengthwise, or the woman leave without a formal divorce, as described above, and take up with another man, the latter has to pay a fine to her husband. In some parts the custom is for the man to tear a piece off his own turban and hand it to his wife, instead of tearing the latter's *sārī*. The woman apparently cannot dissolve the bond of marriage in this same facile fashion, but it is reported from Jodhpur that she can leave her husband if the latter fail to maintain her, or is impotent, or is excommunicated or abjures Hinduism. Polyandry is prohibited.

**Elopements.** Should an unbetrothed girl take a fancy to, and run off with, some young man, her father and brothers, as soon as they have found out where she has gone, attack and burn the seducer's house or, if unable to do that, burn any house in the village which may be handy. This is most probably resented and retaliated, and the quarrel may be prolonged, but sooner or later a *panchāyat* will be appointed to settle the dispute and will award Rs. 100 to the girl's father. A hole is with water; the girl's father and the man she eloped with each drop a stone into it, and the incident is closed. Should, however, an unbetrothed girl refuse to elope when asked to do so, the man will generally shout out in the village that he has taken so-and-so's daughter's hand, and woe

The law of marriage.

Polygamy.

Divorcee.

Elopements.





betide him who dares to marry her. On such occasions a *panchāyat* assembles, and the girl is generally handed over on payment of double the sum that would have been awarded had she originally consented to elope.

Betrothal, as a rule, takes place before the girl arrives at a marriageable age, but it is not at all unusual for girls of mature age to be espoused, and in such cases marriage follows as soon as practicable. The father of the girl can himself take no steps for his daughter's marriage ; were he to do so, suspicion would be aroused that there was something wrong with her. The proposal for the girl's hand must come from the suitor, or his father, or other relative, and it is open to the girl's father to accept it or not. If he considers the match suitable, he discusses the matter further, and the *dāpā* or price of the girl is settled between the parties ; the amount is said to vary between Rs. 30 and Rs. 50. In Jodhpur, however, the *dāpā* is the sum paid to the *Darbār* or the *jāgērdār* or the *panch* or tribal council (as the case may be) for permission to celebrate the marriage. Everything having been arranged, the *sagāi* or betrothal ceremony follows, or rather used to follow, for it is not always observed nowadays. The custom in Mewār was to place the girl on a stool under which six pice were thrown ; a rupee, a pice and a little rice were put in her hand and she threw them over her shoulder. In Bānswāra the boy's father made a cup of the leaves of the *dhāk* tree and, placing it on the top of an earthen pot of liquor, put inside it two annas in copper coin ; the girl's brother or some other boy among her relations, took the money and turned the cup upside down. The betrothal was then complete and it only remained for the assembled company to drink the liquor. The *dāpā* or price money is usually paid between the betrothal and the date fixed for the marriage, half in cash and half in kind. If this is not done, the betrothal can be cancelled, as also when the prospective bridegroom contracts some incurable malady, but in the latter event the first refusal of the girl must be given to his younger brother, if any ; and the same is the case if the young man die after betrothal but before marriage. If a boy wish to break off his engagement to a girl, he and one of his relations pluck a leaf or two off a *pīpal* tree and throw them into the water with a stone ; this custom is, however, more or less obsolete, and on such occasions a scribe is now usually called in and a written agreement drawn up.

The price money having been paid, ceremonies and rejoicings begin several days ahead of the date fixed for the wedding. A doll of clay, called *dārdi*, pierced all round with needles is placed in the house of the bridegroom, but with what object is not clear ; it is perhaps intended to represent the Bhil as the typical archer armed cap-a-pie with arrows. In some places a priest takes *pīt* (a mixture of turmeric, flour, etc.) from the bride's to the bridegroom's father, and the latter supplies the young couple with new clothes ; the two families exchange gifts of flowers and *jāgri* (a coarse brown sugar), and there is much feasting, dancing and singing in both villages. On the day of the wedding, the bridegroom, having been well anointed with *pīt* and wearing

Betrothal customs.

Marriage.

the peacock's feather in his turban, sets out for the bride's house accompanied by all his friends. At the borders of the village he is met by the bride's father who performs the ceremony of *tilak*, that is to say, marks the bridegroom's forehead with saffron, and makes the customary present of a rupee. On reaching the bride's house, the bridegroom has to strike the *toran*, or arch erected for the purpose, with his sword or stick, and the *arti* or auspicious lights are waved up and down before him by way of welcome. The actual marriage ceremony, at which sometimes a Brâhman and sometimes an elderly member of the bride's family officiates, consists in the young couple, the skirts of whose garments are tied together, sitting for some time with their faces turned to the east before a fire (*hom*) or a lamp fed with *ghî* (clarified butter), and then joining their right hands and walking round the fire four times. On the first three of these circuits (*pherûs*) the bride takes precedence, while in the last the bridegroom leads. Subsequently the bride is often placed on the shoulder of each of her male relatives in turn and danced about till exhausted. In the evening there is a great feast, the fare consisting of bread and goat's or buffalo's flesh. Wine is freely used, in fact, the belief is that without it there cannot be a perfect ceremony, and its reckless use has many a time caused riots, and instead of merrymaking there has been fighting. The married couple are provided with a separate hut for the night, while their friends get drunk. On the following morning the bride's father gives his daughter a bullock or a cow or any worldly goods with which he may wish to endow her and, after presenting the bridegroom's father with a turban, gives him leave to depart. Sometimes the bridegroom stays for three or four days and wears the *kangnâ* (a bunch of threads with a piece of turmeric fixed therein) on his right wrist.

**Widow remarriage.** Widow remarriage is common among the Bhils, the ceremony being called *nâtra* or *karewa*. After the funeral of a married man, his widow, if young, is asked by his relatives if she wishes to remain in her late husband's house or be married again; and if, as is usually the case, she wishes to be married again, she replies that she will return to her father's house. Should the deceased have left a younger brother, he will probably step forward and assert that he will not allow her to go to any other man's house, and then, going up to her, will throw a cloth over her and claim her; he is, however, not bound to take on his brother's widow, but it is such a point of honour that even a boy will usually claim the right. Similarly, the lady is not bound to marry her late husband's younger brother, but as a matter of fact she is almost always agreeable; if, however, she decline the match and subsequently marry some one else, the younger brother will probably burn down the latter's house and generally make himself objectionable until the usual *panchâyat* intervenes and awards him some small sum as compensation for his disappointment.

Should the deceased have left no younger brother, his widow returns to her father's house as soon as the period of mourning is over, and stays there till she can find another husband. No formal cere-





mony is requisite for a *nātra*; the man takes a few clothes and trinkets to the widow, usually on a Saturday night, they join hands, and their relations and clansmen eat and drink together.

When a death occurs, a monotonous beating of the *dhol* or village drum or of a smaller instrument, made of mud with the ends covered with goatskin and called *nandla*, summons the neighbours, each of whom brings some grain in his hand. The *kamaria* or Jogi takes his post at the door of the deceased's house, the image of a horse and an earthen jar of water being placed beside him, and each visitor gives him the grain he has brought and, taking some of the water in his hand, sprinkles it over the image while invoking the name of the deceased.

Customs at death.

The Bhils almost invariably burn their dead—in Jodhpur generally face downwards—but infants are always buried. It is also the custom to bury the first victim to an epidemic of smallpox in order to propitiate Mātā and if, within a certain time, no one else dies of the disease, the body is disinterred and burnt. It is reported from Jodhpur that those who have become Kabirpanthī Sādhus are always buried in graves six feet deep.

The corpse is covered with white cloth, and a supply of food in the shape of flour, *ghī* and sugar is placed by its side for use on the journey to the next world. The cremation generally takes place near some river or stream, and a small copper coin is thrown on the ground as a sort of fee for the use of the place. The ashes are thrown into the river two or three days later, and a cairn is erected on the spot where the body was burnt, a pot of rice being also placed there; if, however, there be no river in the vicinity, the ashes are merely heaped together and the pot of rice is placed on the top. The bones recovered from the ashes are thrown into some sacred stream, such as the Mahi where it flows by the temple of Baneshwar in Dūngarpur, for, until this is done, the spirit of the deceased is supposed to remain on earth and haunt the surviving relations.

The Bhils erect stone tablets in memory of their male dead and, as a rule, the figure of the deceased is carved on the stone. He is often represented on horseback with lance, sword or shield, and sometimes on foot, but invariably wearing the best of long clothes, a style of dress he was quite unaccustomed to in the flesh; this appears to be a relic of an old custom according to which the figure of a Bhil who met his death at the hands of a horseman was shown as on horseback, while that of a man who was killed by a sepoy carrying a sword and shield would be in long clothes and with these weapons in his hands. Tablets erected to boys bear a representation of a large hooded snake and not a human figure.

The *kāta* or funeral feast is given by the deceased's heir about ten or twelve days after the cremation, the fare consisting of maize, rice, the usual liquor, and sometimes the flesh of buffalo or goat; in Jodhpur, however, meat and liquor are said to be strictly forbidden and, in the case of a child, the feast is held on the third day. While the repast is being prepared the near relations of the deceased shave one another.

On the morning of this day the ceremony of the *arad* begins and lasts a considerable time. The *bhopa* or witch-finder takes his seat on a wooden platform and places near him a big earthen pot with a brass dish over its mouth; a couple of Bhils beat the dish with drum-ticks and sing funeral dirges, and the spirit of the deceased is supposed to enter the heart of the *bhopa* and through him to demand whatever it may want. Should the man have died a natural death, the spirit will call for milk, *ghat*, etc., and will repeat the words spoken just before death; whatever is demanded is at once supplied to the *bhopa* who smells the article given and puts it down by his side. If the death was a violent one, a gun or a bow and arrows will be called for, and the *bhopa* works himself up into a great state of excitement, going through the motions of firing, shouting the war-cry and the like. Subsequently the spirits of the deceased's ancestors are supposed to appear, and the same ceremonies are gone through with them.

In the evening it is the Jogi's turn; he receives a few seers of flour, on the top of which he places a brass image of a horse with an arrow and a small copper coin in front. Having tied a piece of string round the horse's neck, he calls out the names of the deceased's ancestors and signifies to the heir that now is the time for him to give alms to their memory; the appeal is generally responded to, and a cow is given to the Jogi who is directed to provide the deceased with food. The Jogi then cooks some rice and milk and pours it into a hole in the ground and, having added a ewerful of liquor and a copper coin, fills up the hole again. Other mystic rites follow and the ceremonies end with the usual hard drinking. On the following day the relatives of the deceased give a feast to the village, each member contributing something; the honour of providing a buffalo belongs to the deceased's son-in-law or, failing him, the brother-in-law or brother.

A Bhil when dying can call his family about him and tell them how he wishes to dispose of his property; if he fail to do this, his wife and eldest son, provided they are on good terms, are joint heirs and support the other dependent members of the family, but if they are not on good terms, the widow inherits everything on the same conditions. In default of a wife or son, a brother succeeds and so on in the male line; the daughters and other female relatives inherit only such property as is specially willed to them.

[J. Tod, *Annals and  
J. Malcolm, Memoir of*

*in Western India*, Lon...

A. C. Lyall, *Asiatic Studies*, London, 1899, *Rājputāna Census Report*, Lucknow, 1901; and *Census of India* 1901, Vol. I, Part I, Calcutta, 1903.]





## STATISTICAL TABLES.



TABLE No. XXX.

*Rainfall—Bānswārā town.*

(in inches).

Year.	June.	July.	August.	September.	Remaining eight months.	Total for the year.
Average of twenty-six years ending 1905	6.08	11.32	11.27	7.35	1.83	37.85
1896 ... ...	6.33	7.12	13.34	...	1.97	28.76
1897 ... ...	2.12	13.74	14.39	4.51	0.10	34.86
1898 ... ...	5.21	13.23	9.70	4.56	3.11	35.81
1899 ... ...	10.70	1.86	0.21	0.75	0.66	14.18
1900 ... ...	0.64	3.77	19.15	5.40	0.56	29.52
1901 ... ...	1.35	8.15	12.66	...	0.25	22.41
1902 ... ...	1.50	10.29	7.54	15.16	1.06	35.55
1903 ... ...	0.52	14.81	7.28	17.10	0.35	40.06
1904 ... ...	2.60	9.05	2.09	2.60	4.08	20.42
1905 ... ...	1.46	11.52	1.83	5.80	0.09	20.70
1906 ... ...	5.10	12.94	12.06	13.81	1.08	44.99
1907 ... ...	1.11	12.55	15.74			...
1908 ... ...						...
1909 ... ...						...
1910 ... ...						...
1911 ... ...						...

TABLE No. XXXI.

Rainfall—*Kushalgarh town.*

(in inches).

Year.	June.	July	August	September	Remaining eight months.	Total for the year.
Average of thirteen years ending 1905	4.06	11.85	8.36	5.81	1.38	31.46
1896 ..	8.63	13.14	12.58	..	1.82	36.17
1897 ...	0.68	7.88	11.37	5.50	...	25.43
1898 ...	2.35	23.51	10.90	7.60	2.35	46.74
1899 ..	7.37	2.25	...	...	0.72	10.34
1900 ...	0.45	7.72	16.30	7.75	0.04	32.26
1901 ...	1.35	8.43	6.56	0.23	0.21	16.78
1902 ...	0.26	13.14	10.63	15.77	2.11	41.91
1903 ...	0.74	13.47	8.48	14.00	1.10	37.79
1904 ...	2.26	12.23	1.61	4.20	3.11	23.41
1905 ...	1.54	15.74	2.59	5.95	0.09	25.91
1906 ...	2.42	9.48	14.12	11.92	0.93	38.87
1907 ...	1.01	12.74	10.65			
1908 ...	..					
1909 ...	..					
1910 ...	..					
1911 ...	..					

Statistics are available only from 1893. During the last ten years the annual fall has averaged about 29½ inches as compared with 28½ inches at Bänsvära town. The average for the last twenty-six years at the latter place is nearly 38 inches, and it may be assumed to be about the same at Kushalgarh.





## TABLE No. XXXII.

*List of chiefs of Bānswāra.*

No.	Name.	Date, remarks etc.
1	Jagmāl.	The younger son of Rāwal Udai Singh of Bāgar. Two years after the death of the latter ( <i>i.e.</i> in 1529), his territory was divided up between his two sons; the elder, Prithwī Rāj, retained the western half (Dūngarpur) while Jagmāl received the eastern portion. The Musalmān historians call him Chaga; he is said to have died in 1540.
2	Jai Singh.	
3	Pratāp Singh.	According to the <i>Akbar nāmah</i> waited on the emperor about 1577.
4	Kānadeo.	
5	Kalyān Singh.	
6	Agar Singh.	
7	Udai Singh I.	
8	Samar Singh.	
9	Kushāl Singh.	
10	Ajab Singh.	
11	Bhīm Singh.	Died in 1713.
12	Bishan Singh.	Died in 1737.
13	Udai Singh II.	Died in 1747.
14	Prithwī Singh.	Died in 1786.
15	Bijai Singh.	Died in 1816.
16	Umed Singh.	Concluded treaty with the British Government in 1818; died in 1819.
17	Bhawāni Singh.	Died in 1839.
18	Bahādur Singh.	Died in 1844.
19	Lachhman Singh.	Died in April 1905.
20	Shambhu Singh.	The present Mahārāwal, born in October 1868.

TABLE No. XXXIII.

*Population, Bānswāra State, 1881, 1891 and 1901.*

Details	1881.	1891.	1901.	REMARKS.
Number of towns ..	1	1	1	
,, villages ..	1,080	1,341	1,286	
Total population ..	152,015	211,641	165,350	
Number of males ..		...	81,782	
,, females ..	.	...	83,568	
,, Animists ..	..	137,164	104,582	
,, Hindus ..	.	63,684	50,898	
,, Jains ..		5,998	5,202	
,, Musalmāns ..	.	4,795	4,668	
,, Christians ..	2	...	...	
Urban population ..	7,908	8,234	7,038	
Population per square mile .. ..	78	109	85	

Percentage of variation in population—

(i) between 1881 and 1891 .. .... +39.2.  
 (ii)    ,, 1881 and 1901 .. .... + 8.7.  
 (iii)   ,, 1891 and 1901 .. .... -21.9.





TABLE No. XXXIV.

*Area in acres under the principal crops in the 186 surveyed villages of the Bijnorwa State.*

Year.	Rabi harvest.		Kharif harvest.		Total both harvests.		Net area cropped.	
	Gram.	Barley.	Gram.	Barley.	Gram.	Barley.	Gram.	Barley.
1904-05	1,685	363	168	113	97	81	102	6,759
1905-06								9,308
1906-07								18,837
1907-08								6,404
1908-09								3,560
1909-10								2,208
1910-11								225
								276
								229
								200
								36,666
								46,034
								44,340

The statistics for the rabi harvest, 1904-05, are defective; the year was one of very short rainfall and a large area (6,759 acres), which had been ploughed ready to receive seed, was left fallow.

The figures in the last column are obtained by deducting from those in the previous column the area cropped more than once.

TABLE No. XXXV.

*Average retail prices per rupre at Bānswāra town.*





TABLE No. XXXVI.

*List of nobles of the first class in Bānswāra.*

Name of estate.	Title of holder.	Clan of holder.	Annual revenue.	Annual tribute to the Darbār.
			Rs.	Rs.
Molān or Notagaon	Thākur.	Chauhān.	1,215	428
Arthuna ... ...	Ditto	Ditto	5,174	713
Garhi ... ...	Rao.	Ditto	40,000	1,500
Metwāla ... ...	Thākur.	Ditto	1,665	656
Ganora ... ...	Ditto	Ditto	2,739	469
Khāndu ... ...	Mahārāj.	Sesodia.	7,465	200
Sūrpur ... ...	Ditto	Ditto	1,681	251
Tejpur ... ...	Ditto	Ditto	2,288	251
Kushālpura ...	Thākur.	Ditto	1,500	<i>Nil</i>
Kushālgarh ...	Rao.	Rāthor.	37,000	550
Talwāra ... ...	Thākur.	Ditto	2,000	278
Orwāra ... ...	Ditto	Ditto	579	133

The five Chauhāns and the four Sesodias sit to the right of the Mahārāwal in *darbār*, and the three (formerly eight) Rāthors sit to the left. The estate of Tejpur is of recent creation and is held by the third son of the late Mahārāwal Lachhman Singh.

TABLE No. XXXVII.

*Bānsarā Jail.*

Year.	JAIL POPULATION.		Daily average number of sick.	Number of deaths.	Rate of mortality per 1,000.	Expenditure on maintenance.
	Daily average.	Maximum on any one day.				
1894 ...	38	44	5	4	106	
1895 ...	48	66	5	3	62	
1896 ...	61	70	7	8	132	
1897 ...	46	68	7	8	174	
1898 ...	44	62	6	1	23	
1899 ...	42	70	5	3	71	
1900 ...	132	355	16	138	1,046	
1901 ...	85	104	6	11	129	...
1902 ...	125	189	15	34	272	*Rs. 7,988
1903 ...	95	107	8	19	199	*Rs. 5,557
1904 ...	74	103	6	4	54	†Rs. 1,838
1905 ...	65	88	4	4	62	†Rs. 2,012
1906 ...	41	70	3	<i>Nil</i>	<i>Nil</i>	...
1907 ...						
1908 ...						
1909 ...						
1910 ...						
1911 ...						

\* For the old official year commencing in July.

† For the official year commencing in April.





TABLE No. XXXVIII.

*Schools in the Bānswāra State, 1905-06.*

Locality.	Class.	Number on rolls.	Daily average attendance.	REMARKS.
Bānswāra	Anglo-vernacular secondary	183	127	
Bhungra	Vernacular primary	14	14	
Chhīnch	„ „ „	42	24	
Dānipiplia	„ „ „	24	24	
Garhi	„ „ „	50	41	Maintained by the Rao of
Ghātol	„ „ „	63	30	Garhi.
Kālinjara	„ „ „	24	14	
Khāmera	„ „ „	24	14	
Kushālgarh	„ „ „	84	46	Maintained by the Rao of
Lohāria	„ „ „	19	18	Kushālgarh.
Pāroda	„ „ „	22	15	
Partāpur	„ „ „	18	17	
Talwāra	„ „ „	38	30	
Wāgidora	„ „ „	28	25	
Total for fourteen schools		663	439	

The schools at Bhungra and Kālinjara were established in 1902 and closed soon afterwards; they were reopened in August 1906, when also the school at Dānipiplia was started. In order to give the latest information, this table has been prepared for the year ending 30th September 1906.

TABLE No. XXXIX.

*Hospitals, dispensaries and Vaccination in the Bānsuāra State.*

PARTICULARS	1881.	1891.	1901.	1905.	1906
Number of hospitals etc	1	1	2	2	2
" " patients treated	7,276	15,902	21,899	18,664	24,567
Daily average number of —					
(a) In-patients		4	2	2	3
(b) Out-patients	60	101	140	132	181
Number of operations performed ... ...	343	474	403	328	901
Number of vaccinators employed ... ..		1	2	2	2
Number of vaccinations performed ... ..		103	455	1,019	1,170*
Number of successful vaccinations .. ...		93	449	1,015	1,162
Ratio of persons successfully vaccinated per 1,000 of population ...	0.44	2.7	6.1	7.03	

A dispensary existed at Kushālgarh in 1881, but no returns were received from it till 1895.

The figures relating to vaccination are for the official years 1891-92, 1901-02, etc.

